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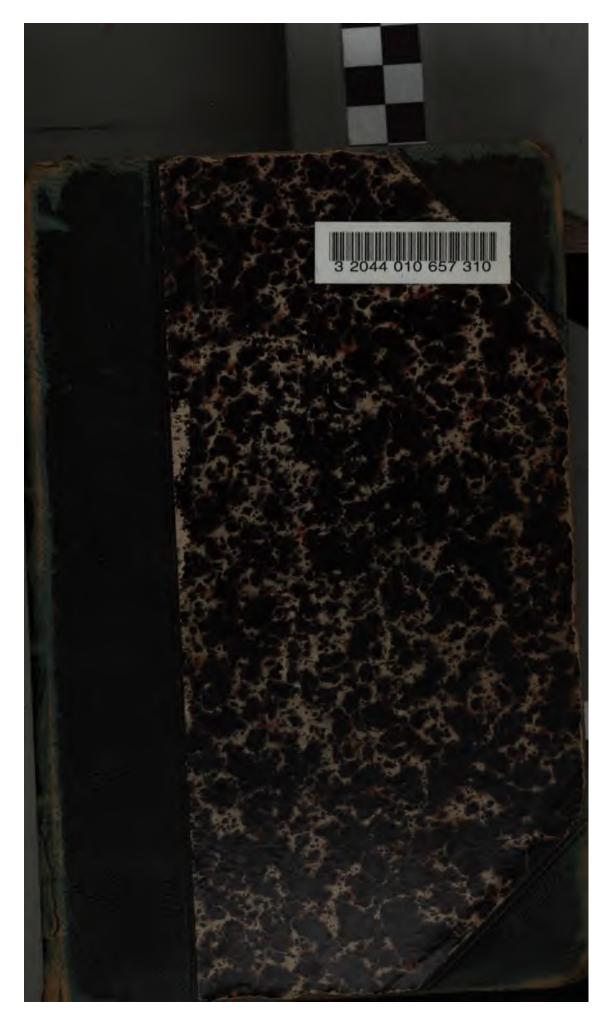
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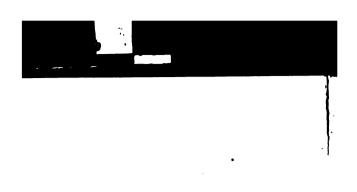
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# De Imitatione Christi.

Enrly English Text Society.

Extra Series, No. LXIIL

1893.



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(BOOKS I—III BY WILLIAM ATRYNSON, D.D.,
BOOK IV BY THE LADY MARGARET, MOTHER OF K. HENRY VII,
AND COUNTESS OF RICHMOND AND DERBY).

EDITED,

WITH PREFACE, NOTES, AND GLOSSARY,

Fill ELE

JOHN K. INGRAM, LL.D.,

SENIOR FELLOW OF TRINITY COLLEGE, DUBLIN, AND PRESIDENT OF THE BOYAL IRISH ACADEMY.

## LONDON:

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#### PREFACE.

The present volume contains three translations of portions of the treatise De Imitatione Christi. The first, which will be generally referred to as the Old Version, by an unknown author, has never before been printed. The second is the work of Dr. William Atkynson<sup>1</sup>; it was executed at the desire of Margaret, Countess of Richmond and Derby, the mother of King Henry the Seventh. Both these translations contain only the first three Books of the Imitation. The remaining version here given is of Book IV. ('De Sacramento,' or 'Devota Exhortatio ad sacram Communionem'), which is third in order in the autograph of 1441; it was made by Margaret herself from the French, and was printed, along with Atkynson's version of the three preceding Books, by Wynkyn de Worde in 1504.

I proceed to give some account of these several translations, and

#### I. OF THE OLDEST ENGLISH VERSION.

Soon after I became Librarian of Trinity College, Dublin, my attention was specially attracted by one of the MSS. committed to my care. I perceived without difficulty that it was an early English translation of the *De Imitatione Christi*. This did not seem to have been observed before, at least in recent times. Through ignorance or

<sup>1</sup> The following particulars respecting Atkynson are taken from the Dictionary of National Biography. He was 'a native of the diocese of York, was M.A. and Fellow of Pembroke Hall, Cambridge, in 1477, B.D. in 1485, and D.D. in 1498. He became a prebendary of Southwell in 1501, canon of Lincoln 7 March, 1503-4, and canon of Windsor 25 Feb. 1506-7. He died 8 Aug. 1509, and was buried in St. George's Chapel, Windsor.' The author of the article in the Dictionary has fallen into error in saying that Atkynson's translation of the first three Books of the Imitation was made 'from the French.'

carelessness the book had been lettered Musica Celi on the cover. Any one accustomed to ancient writing, examining the first page of the MS., could not fail to see that this was a mistake for Musica Ecclesiastica. By this name the Imitation is designated in some copies of the original; but the comparative rarity of the title may have misled persons who looked into the Dublin volume with regard to its identity. The name of Thomas à Kempis is written on the title-page, as we shall see, in a hand of the seventeenth century. But those who noticed this probably received the impression that what they had before them was a version of one or more of the other treatises of that author. This seems to have been thought by Mr. Monck Mason, who, in his Catalogue of the Dublin MSS., after giving the title 'Musica Ecclesiastica, written by Thomas à Kempis,' and the names of the three Parts, adds-'The following authority for this being the work of the above-named writer occurs in the margin. "I do hear that this booke was made by one Thomas a Kempist; and lett a man look in any chapter of the said booke, and he shall find something suteable to his condicion"; the date of the handwriting of this and other notes which are scribbled in the margin of the book, is probably about the year 1600.'1 Mason could scarcely suppose that such a note was any 'authority' towards deciding the vexed question of the authorship of the Imitation, although, in the case of a different work, he might fairly regard it as evidence that it was attributed to the same author to whom the Imitation had been generally ascribed.

The volume is numbered F. 5. 8 in the collection of MSS. of Trinity College. It contains 121 leaves (242 pages) of 8 inches in length by 5 in breadth; there are sometimes 24, sometimes 25, lines in a page. The leaves are of parchment. The MS. is written in a bold and legible hand, and the writing has only in a few places, and there but slightly, suffered from friction or soilure. The lines are ruled in red. The headings of the chapters are also are red. The initial letters of the chapters are coloured alternately line and red. There are catch-words after every 8th leaf.

<sup>&</sup>lt;sup>1</sup> We shall see that some of the notes so scribbled are of much later date. I doubt whether any of them is so early as 1600.

The translation gives, as I have said above, only the first three Parts of the *Imitation*, as they are numbered in the ordinary editions, corresponding to Books I. II. and IV. of the autograph of 1441. The book is perfect, with the exception of two places—a leaf has been cut out between 69 and 70, which contained portions of Chapters xix. and xx. of the Third Part; and half of leaf 72, which contained portions of Chapters xxii. and xxiii. of the same Part. The quite recent numeration of the pages, pencilled in the MS., is slightly incorrect; the number 72 is repeated, and the succeeding numbers have therefore all to be increased by one.

There are, as was mentioned in the sentences quoted above from Monck Mason's Catalogue, numerous manuscript notes written or 'scribbled' on the margins of the pages. On the first page is the note to which I shall refer hereafter-' For Mr. Hen. Dodwell at Mr. Tookes in St. Pauls Churchyard Bookseller.' On the same page is written in a small, neat hand of the 17th century, 'Tho. e Kempis natus 1380 obyt 25 Julij 1471. año æt: 92:'1 Some of the notes in different parts of the volume have been erased, but a good many are still legible. They are in general of no interest. There are sometimes scraps of quotation, as on page 227, 'Come unto mee all vee that are wery and heavy laden and I will give you rest. Lord remember mee when thou comst to thy kingdome.' I have already mentioned the note naming 'Thomas a Kempist,' which occurs on page 156. In general, however, it is proper names that are written on the margins. Thus we have 'In'. Ramsay and Rob'. Allam, merchantes in London' (p. 1); 'Charles Burdett' (p. 41); 'Byrne Cowarde Smith' (p. 41); 'Hammand Warde' (p. 129). The name which is most frequently found in these notes is Turney. 'Emor Turney' is written four times on p. 78. On p. 37 we have 'Will Turney his book God give him Grace.' On p. 72 'Barnard Turney . . . in the parish of . . . in the county of Bedford.' On p. 127 we have the dated entry, '1655 William Turney His book.' And on p. 204, 'William Turney of Scabrooke in the parish of

<sup>&</sup>lt;sup>1</sup> In a corner of the same page the number 1415 is written, and at the head 'N. 1.' in a more recent hand, the latter doubtless representing the placing of the volume in some Library to which it once belonged.

Iveingho y<sup>e</sup> county of Bucks his Booke. Witnes hearvnto, Emor Turney.' It thus appears that in 1655 the MS. was in the possession of the Turney family.

The next piece of evidence as to the history of the MS. is supplied by the entry abovementioned which is made on p. 1., implying that it was left with a London bookseller for Mr. Henry Dodwell. This was without doubt the eminent scholar Henry Dodwell, who was elected a Fellow of Trinity College, Dublin, in 1662, resigned his Fellowship in 1666, was elected Camden Professor of History at Oxford in 1688, but, being a Non-juror, was obliged to vacate that office in 1691, and died in 1717.

The preceding notices of the MS. are in substance the same which I gave in a Paper read before the Royal Irish Academy in May, Since then, by the kindness of Mr. Edward Butler, an earnest student of Thomas à Kempis, I have been afforded the opportunity of examining a rare printed book which throws additional light on the subject. Volume II. of the second edition (1710) of the Christian Pattern contains a translation of some of the minor writings of Thomas. George Hickes, D.D., the well-known Non-juror, says in the Dedication of the volume, 'The author of this translation is a worthy gentleman of my acquaintance, but one so very modest and bashful that I cannot persuade him to publish his name with his book . . . he would be a great ornament to our profession if he were a divine.' The person here referred to, though we are not now concerned with identifying him, seems beyond doubt to have been, as Mr. Butler suggested to me, Dr. Francis Lee, an intimate friend of Dodwell, Hickes, Kettlewell, and Robert Nelson. This translator prefixed to the Christian Pattern an account of the life and works of Thomas à Kempis. In the course of this, he raises the question whether the Imitation is not really the work of an Englishman, Walter Hilton, author of the Scale (or Ladder) of Perfection, said, though it would appear, erroneously, by Tanner and Pits to have been a Carthusian monk at Shene. This idea had been suggested to Lee by his friend, 'the Honourable Charles Hatton, Esq., whose letter (dated December 2, 1706), containing the suggestion, he prints. Hatton refers to Jacobus Frisius in his Epitome

Bibliothecæ Germanicæ and to Pits, as stating that one of the works of Hilton was styled De Musica Ecclesiastica, and began with the words, 'Qui sequitur me, non ambulat.' After quoting Hatton's letter, Lee goes on, 1 'And now at this very time I have in my Hands an exact Transcript of a very old English Manuscript, which is mention'd in the Appendix to the Catalogue of the Bodleian MSS., and did formerly belong to Dr. John Madden, late of Dublin; containing the three first Books of that Divine Treatise (but wanting that which we call the fourth) without any Name, or so much even as mentioning it to be a Translation, under this very Title of Musica Ecclesiastica; the which would afford occasion for several Reflections, which must not now be insisted on. It was, since the first edition of this Volume, communicated to me generously by my most Learned and Pious Friend Mr. Henry Dodwell, who look'd on the Original as so valuable a Piece that he thought it not unworthy his Labour and Time to copy it himself Literatin with the greatest accuracy. It is without Date also, as well as without Name: but by the Language of it, 'tis manifest that it must have been written about the time of our Edward the IVth, or while Hilton was still living. And it is farther remarkable, that it is not divided into Books, but into Parts, as Hilton's Treatises are observed to have been, particularly his famous one, intitul'd Scala Perfectionis, or the Ladder of Perfection; and as is agreeable also with an other Manuscript which did belong to Leo Allatius, and with the French Gothick, whereof a Translation was some few years since publish'd at Paris: so that all the three Parts make but one Book, which is also call'd the Book of Inward Consolation upon the Authority not only of the English, but also of the French and Latin Manuscripts which appear most ancient. Whence 'tis not unreasonable to suppose that the division into Parts was ancienter than that into Books; and that the true and genuine Title hereof was Musica Ecclesiastica, whereunto, for Interpretation

¹ Part of the following sentence, and other extracts from Lee, are given by Mr. Kettlewell in his work on the *Imitatio*; he attributes them to 'an unknown author,' but does not mention where he found them. And in the sentence here referred to he omits the name of Madden, and gives nothing tending to show where the MS. existed. In consequence of this, I for some time supposed that the MS. in question was perhaps a third copy of the Old Version.

of it, there was afterward added Sive de Interna Consolatione; that is, of Spiritual Consolation.1 It being fashionable about that time to give such mystical or metaphorical Titles to their Treatises of Piety and Devotion; And it being highly also improbable, that if this last had not been the true Title, any one (whether Transcriber or Translator) would have left out the plain Title of the Imitation of Christ and in the room of it substituted This, that seems at first so strange. Which may suffice concerning the Title, as it is found in the Catalogue of Hilton's Treatises and in no other besides. And farther it is worthy of Remark that there are no Marks in the Manuscript, by which it may plainly be made out to be a Translation; and were it not for the universal Tradition of its having been first written in Latin, there are some, and those not a few, which might render it doubtful whether the original were Latin or English.2 there anything in the whole so far as I can find, but what is well enough agreeable with the Character of our Hilton. Besides which, I have been also informed by another worthy and learned Friend concerning an ancient Welsh Manuscript of the same, containing also not more than three Books, or Parts, and favouring the aforesaid

¹ On this passage the following remarks may be made: 1. There is no mention of *Parts* in the Autograph; nor, indeed, anything to show that the four Books (commonly so called) are portions of a single work. 2. In the Autograph it is only what we call Book iii. that has the title 'Liber internae consolationis'; it is a mistake to apply this title to the whole work. It is applied in the Old English Version only to the Third Part.—As to the title 'Musica Ecclesiastica,' I shall speak hereafter.

<sup>2</sup> Though I have quoted, as closely connected with the rest, and as in themselves a literary curiosity, the portions of Lee's work which contain his suggestion that the Old English text in the present volume might have been the original of the *Imitation* and the Latin a translation from it, I must not be supposed to regard that suggestion as in any degree probable. If one could resist the 'universal tradition,' he might, I think, be convinced on the subject by what I shall say, further on, respecting the 'aureate terms' in the English. The other supposition, that Hilton might have been the author of our Old English Version, is worthy of consideration, if the common statement that Hilton flourished about 1433 be correct; but cannot be entertained if Tanner be right in saying, as he does, in one part of his article on Hilton (which, perhaps owing to a clerical error, is strangely inconsistent with another part) that he died in 1395. In the only printed edition of the Scale of Perfection which I have seen—that namely by Robert E. Guy, 1869—the language is so modernized that I cannot judge from it of the probability that the oldest English translation was the work of Hilton.

conjecture; . . . Some worthy and judicious gentlemen of my Acquaintance that have seen it [the Old English Version] have hereupon earnestly press'd me that I would hand it into the World, that so valuable a Remain of English Antiquity and Piety might not be utterly lost. And accordingly, having the Leave and Approbation of Mr. Dodwell, with his and other Advice, the same is now almost fitted for the Press, with Observations upon it and a Glossary of the antiquated Words and Terms; besides a Version of it in modern English for the sake of the unlearned Reader, and a Dissertation upon the whole, in order to make it probable that the Piece is either actually of English Extraction, or else very early Naturaliz'd by our Countryman Hilton, and that the IV<sup>th</sup> Book was afterwards added by some other Hand.'

It thus appears that the MS. had passed from the possession of the Turney family, whether directly or through intermediate owners, into the library of Dr. John Madden, President of the Irish College of Physicians. In the Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ (known as Bernard's Catalogue), Vol. II., part 2, p. 59, No. 1662, it is given as being then (1697) in Madden's collection. Lee's language does not necessarily imply that it ever belonged to Dodwell, but it was certainly in his hands for some time, and this explains the note on p. 1. He had himself made an exact copy of it, and had placed this—not, apparently, the MS. itself—in Lee's hands for publication; and the latter almost completely prepared it for the press. The present Editor is therefore only doing the work which Lee had designed and had partially achieved. library was purchased after his death by Dr. John Stearne, Bishop of Clogher, who, dying in 1745, bequeathed his valuable collection of MSS., and amongst them, the English Imitation, to Trinity College, Dublin.

An extract from the printed Catalogue of MSS. in the University Library, Cambridge, given in Mr. Kettlewell's work, led me to believe that a MS. in that library contained the same translation of the *Imitation* as that in the Dublin volume. The following is the whole of the entry in the Cambridge Catalogue:—

<sup>&#</sup>x27;1411, Gg. i. 16.

- 'A quarto on vellum, containing ff. 171 with 20 lines in each page. There are catchwords after every 8th leaf, and a later hand has paged the MS. throughout. Date, about 1400.
- 'An English Translation of the first three books of the treatise De Imitatione Christi.
- 'A leaf is lost between ff. 62 and 63; 68 and 69; and 16 between ff. 128 and 129, containing B. iii. ch. 26—35.
  - 'The initial rubrick in f. 1 is-
  - 'Here bigynneth the tretes called Musica Ecclesiastica . . . .
  - 'B. 1 begins (f. 1 a)—
- ".... Our lorde saith he that followeth me goith not in darkenesse .....
  - 'B. 3, ends (f. 171 b)—
- 'Defende and kepe the soul of pi litel servante amonge so many periles of pis corruptible lyue and thi grace going with dresse him by the way of pees to the cuntrey of everlasting clerenes. Amen. Amen. Amen.
  - ' Here ende the boke of inwarde consolacion.
- 'The translation differs considerably from that printed by Wynkyn de Worde.'

The opening and closing sentences of the Imitation, here quoted, left little doubt that the two translations were the same. It was matter for congratulation that the serious defect caused by the mutilation of the Cambridge copy is supplied in the Dublin one, which has suffered but little loss.<sup>2</sup>

When the Dublin text had been put in type, the Early English Text Society provided me with a collation of the Cambridge MS. very carefully executed. A cursory comparison was sufficient to confirm my anticipation as to the identity of the translations, and on a closer examination it became clear that either one of the two was a transcript (with occasional variations) of the other, or both were transcripts (with like variations) of a third.

<sup>&</sup>lt;sup>1</sup> That is, from the translation by William Atkynson, which is reprinted in the present volume.

<sup>&</sup>lt;sup>2</sup> The two MSS, are habitually denoted in the following pages—the Cambridge by C—the Dublin by D.

The texts agree in cases where it might have been expected that they would differ, as, for example, in omissions of matter which appears in the Latin original.

Thus in Part I. chap. iii. they both omit the words—'O veritas Deus, fac me unum tecum in caritate perpetua.' In I. iv. both omit the sentence-' Magna sapientia non esse praecipitem in agendis, nec pertinaciter in propriis stare sensibus.' In I. xiii. both omit the quotation from Ovid, 'Principiis obsta,' etc. In III. xii.1 both omit the sentence—' Interdum vero oportet violentia uti et viriliter appetitui sensitivo contraire, nec advertere quid velit caro et quid non velit; sed hoc magis satagere, ut subjecta sit etiam nolens spiritui.' In III. xxxvi. both omit the words—'nec potuit judicium Dei effugere.' In III. xxxvii. a sentence is left incomplete and the succeeding clause omitted in both. In III. xxxviii. both omit 'pure,' which is necessary to the sense. It has been added by a later hand in the margin of D. In III. xliii, both omit the words, 'nec emptitius.' In III. l. both omit 'damno meo.' In III. lix. both omit 'in solo Deo quaerit consolari, et.' In III. lxii. both omit the words 'si amplius fuisset, commoveri non debuisses. nunc permitte transire.' 2

<sup>&</sup>lt;sup>1</sup> This and the other chapters of Part III. here referred to are numbered as in the English. The numeration in the Latin is different.

<sup>2</sup> Any one who may be disposed to carry further the comparison of the two texts with the original must beware of a possible cause of error. I was at first misled in two cases by an edition of the Latin text less trustworthy than the Autograph as given in facsimile by Ruelens, or Hirsche's transcript of it, which is more easily read. The edition which led me astray is one which, for reasons of personal association, I have habitually used in my own reading. It professes to have been issued with the approbation of the Catholic Consistory of Saxony, and was printed by Tauchnitz, but published in London (s.d.) by Dulau and W. Allan. Its text is founded on the Codex de Advocatis, as edited by the ' Eques de Gregory,' Paris, 1833. In I. xix. this edition gives 'Si non continue te vales colligere, saltem interdum, et ad minus bis in die, mane videlicet et vespere.' Here I at first thought was a divergence in both C and D from the original, for they say, 'at least onys (ones) a day, be mornyng or be evenyng.' But they follow the Autograph, which has 'ad minus semel in die, mane videlicet aut vespere.' The same edition has 'affectu' in the title of III. vi. (v. in the Latin) where both C and D give 'effectu.' Here again they follow the Autograph. The edition referred to has also 'libenter videmus' in I. xvi. for the 'libenter habemus' of the Autograph, and in II. vii. 'Jesus vellet' for the 'Jesus deberet' of the Autograph. But these readings would not appreciably

The two MSS, also agree in mistakes of the reading or meaning of several passages in the Latin.

Thus in I. i. (3, 7)¹ 'hem' stands in both, where the original has 'te.' In I. xv. (17, 25) both have translated 'scientiam,' where the true reading is 'scintillam.' In I. xxii. (29,15) 'purgandi' is translated in both, though the Latin has 'pugnandi.' In the same chapter (29,30) both have 'after two houres,' where the Latin has 'post horam.' In II. iv. (44, 22) both translate 'corpore,' whilst 'torpore' is the right word. The title belonging to III. iii. is wrongly prefixed in both MSS. to III. ii. also (64, 26).² In III. xlviii. (119, 1) the rendering in both implies that 'Angelorum' depends on 'lectiones,' whilst it really depends on 'Dominus.' In the same chapter (119,19) both give 'seuerly,' where 'sauerely' (Lat. 'dulciter') would be right. In III. lxiv. (149, 10), the mistranslation 'oportune necessites' is given in both.

Still more interesting are the differences of text between the two MSS. These, wherever they were at all deserving of notice, have been indicated in the footnotes, from which a certain number are here collected to show the general nature of the variants.

In I. iii. (6, 19) the order of certain sentences in C is the same as in the Latin, whilst D inverts them. In I. v. (7, 21) 'accepcion,' which is more correct, is in C, whilst D gives 'excepcion' (words of this sort are not unfrequently confounded in old English). In I. ix. (10, 24) D has 'maner,' where C rightly gives 'matier'; this probably resulted simply from a misreading of the text copied. In I. x. (11, 15) 'kepynge' is omitted—perhaps accidentally—in D, but is given in C. In I. xi. (12, 4) we have 'leude' in D, where C rightly

affect the renderings. Sommalius agrees with the Autograph in all these cases. There are doubtless other variants in the Latin of particular editions from the original of Thomas; against which, as I have said, any one comparing the versions with that original can secure himself by using either Ruelens or Hirsche.

<sup>&</sup>lt;sup>1</sup> The numbers within parentheses give the page and line in the present volume. These are added to facilitate reference.

<sup>&</sup>lt;sup>2</sup> This case alone would suffice to show that either one of the MSS, was copied from the other, or both from a third, in which the error originated. The blunder could scarcely have been made by two independent copyists of a MS, in which the error did not exist.

gives 'lewke'; this is, no doubt, a case of misreading by the copyist of what was before him. In I. xiii. (14, 1), 'of deceyuinge,' in D, takes the place of 'to deceyve' in C. In I. xviii. (19, 25) 'shone' is in C, 'shyne' in D; the former is more in accordance with the Latin. In I. xxiii. (31, 3) 'be here' is read in D, where 'byheite' is correctly given in C; the transcriber misconceived the meaning. In II. iv. (44. 6) 'and tasteth him' is wanting in D, though it is required by the Latin. In II. viii. (48, 27) 'grete' is omitted in D before 'crafte' and 'can' before 'be.' In II. ix. (50, 14) 'or the world' is in D, though neither in the Latin nor in C. In the same chapter (51, 2) C has rightly 'consolacion' for 'exercitation,' which is the reading in D; the latter error doubtless arose from 'exercitacions' in the preceding line having caught the copyist's eye or preoccupied his mind. In II. xii. (56, 3) 'felith' is in D, where C rightly has 'herith'; this appears to be simply a blunder. same chapter (56, 27), for 'lister' in D, C rightly has 'higher.' In III. xiii. (81, 21) for 'tristesse' in C, 'sorwe' appears in D. In III. xiv. the translation of the entire latter half of the chapter is wanting in D. In III. xxxviii, (108, 25) 'inconcussyd' is in D (Lat. 'inconcussus'), where 'unmeved' is given in C. In III. 1. (120, 18) D has 'helpe,' where C correctly gives 'helpe'; this is doubtless the result of a misreading.

In some of these cases, and in many others which might be quoted, the differences are difficult of explanation; small varieties appear, which seem due merely to the fancy of the transcriber. But there is one tolerably large class of variants which are explicable by a single familiar principle. Students of the Greek and Latin classics are well acquainted with a cause of error in MSS., which commentators call by the name of parablepsy or corruptio ex homeoteleuto. 'When two identical (or nearly identical) words occur in the same passage, it often happens that the copyist leaves out the words between the two identical words.' 1 Now this cause of error has operated frequently, especially on the writer of D. Let me cite some examples. In I. viii. (9, 20) words are omitted in D which are found in C, the mistake arising from the double occurrence of

<sup>&</sup>lt;sup>1</sup> Tyrrell's Correspondence of Cicero, vol. i. p. 77: 2nd ed. IMITATION.

the word 'men,' which misled the eye of the copyist. In I. xxii. (29, 15) 'doinge, now is time of' is omitted in D, plainly from the double occurrence of the words 'time of.' In the same chap. (29,32) 'and never to feele any grete thinge of oure self' is omitted in D, obviously from the double occurrence of 'ourself.' From a similar cause, affecting the word 'debe' in I. xxiii. (30, 18), a sentence which appears in D is omitted in C. In II, v. omissions in D are due to the same cause; the word 'himselfe' having occurred twice in 45, 11; and the words 'pat' and 'god' in 45, 25. In II. ix. (50, 28) a sentence is omitted in consequence of the occurrence of 'consolacions' at the end of it as well as at the end of the preceding clause; the words thus left out are supplied in a marginal note, but not from C, as in this note 'slydeth' is given, where C has 'falleth.' In the same chapter (51, 6) the omission in C of 'war and the more' is apparently due to the double occurrence of the word 'more.' In II. x. (54, 5) after 'appere litel' D omits what is found in C, 'or of vile pryce, for it may not be litel,' where the source of the error is plain. In III. x. (77, 27) D from a similar cause omits 'bou shalt trust alone in me.' In III. xxxv. (105, 13) the double occurrence of 'but to' leads to the omission of a clause in D. In III. xlv. (115, 28) the omission in D of 'welle and holyly and disposing alle binges' is due to the double occurrence of 'binges.' In III. lxiii. (147, 1) a clause is omitted in consequence of the double occurrence of 'hemself &.'

But here an important observation is to be made. The number of discrepancies between the two texts would be much smaller but for the changes which have been made by some later, but still early, reviser in the text of D. In many cases where there is a difference we cannot ascertain what was the original reading in D, but it is obvious that the word has been altered, most commonly on an erasure. I proceed to give examples.

In I. ix (10, 10) where C has 'quiete,' the same word at first stood in D, but has been changed to 'quietnes.' In I. xx. (24, 9) where C has 'prees,' D has 'cumpany of people,' the text being plainly altered. In I. xxi. (27,4) where C has 'sat,' D has 'besemith' in the margin, 'sat' having been erased in the text. In I. xxii. (29,

18) 'bi fyre' is in C, 'proghe fire' in D; and D has obviously been altered. In I. xxv. (36, 22) 'ample' appears to have been erased in D and 'lover' (36, 25) is written on an erasure where 'yelar' appears in C. In II. i. (40, 10) for 'softe and a 'in C, D has rightly on an erasure 'mortall &'; the translator had perhaps misread 'mortali,' as 'molli.' In the same chapter (41, 18) where 'trowede' is in D, and 'estemed' in C, D has been altered; and (41, 26) a whole sentence has been changed on an erasure so as to correspond with the Latin. In II. viii. (49, 23) for 'conged,' which is right, in C, 'changed' has been substituted on an erasure in D. In II. x. (54, 7) for 'in gree,' the reading of C, D has 'gladly,' which is the result of an alteration after erasure. In II. xi. (55, 2) where C has 'not very,' D gives 'to be seyde'; there has been palpably an erasure before the latter, which corresponds with the Latin, was introduced. In II. xii. (57,27) for 'he seith' which is in C, and which agrees with the Latin, there has been written in D on an erasure, 'The evangelist seith.' In the same chapter (58, 17) where C has rightly 'that may do and dothe,' D has 'that man dope'; here without doubt the reading of C originally stood in D. In III. v. (68, 8) we have 'assemlinges' in D, where 'assailinges,' which appears in C, is the right word; there has been an alteration in D. In III. vi. (71, 23) for 'jubilynge' in C, we have 'joyinge' in D; there has been an erasure in the latter. In III. xiii. (80, 14) 'contrarioustes,' which is read in C, has in D been altered to 'contrariousnes.' In III. xxxv. (104, 1) 'abide,' which is in C, has been altered to 'ande' in D. In III. xxxvii. (107, 13) where 'putting' is in C, 'shapynge' appears in D on an erasure. In III. xlv. (115, 30) where 'vii.' i. e. seven, which corresponds with the Latin, is read in C, 'alway' has been substituted by a later hand. In IIL xlvi. (117, 17) there has been an alteration of the text in D, where 'illumynyd' now stands instead of the 'mekyd' of C, which is at variance with the Latin. In III. xlix. (119, 27) C has 'esteem,' where D has 'suppose' on an erasure. In III. liii. (126, 24), in the passage 'sende out byn arwes,' there is a remarkable difference in the MSS., accompanied by a change of the text in D.

A comparison of the two MSS. in the several sorts of cases I have

enumerated tends, I think, to show that the writer of C was certainly more careful, and probably more intelligent, than the writer of D. I am of opinion that neither was copied from the other, but both from a common archetype. Indeed this is capable of proof, The many omissions in D show that C could not have been copied from it; and, on the other hand, to take a single example, how could the words in I. xxiii. (30, 18)-'It is better to eschue synnes than to fle debe' have appeared in D, if that MS, were a copy of C? Similar arguments might be founded on 51, 6; 52, 4; and 119, 7.

D was written, I believe, not later than 1460. The date of C is wrongly said in the Catalogue of the Cambridge University Library to be 'about 1400.' It was probably written nearly at the same time as D, perhaps not quite so early.

It is worth while to observe that the orthography of the MSS. is different, though it must be borne in mind that the orthography of the language generally, at the period to which they belong, was very unsettled, so much so that the same word is spelled in different ways in the same chapter, or even in the same sentence, of each of the two. The general character of the orthography of each may be seen in pages 82, 87 and 88, and 91, 92, where lacunæ in D are supplied from C. But to make the nature of the differences-small for the most part, but constantly recurring-more easily observable, I give in parallel columns the two renderings of a passage in IIL lix. beginning at p. 138, line 32.

Nature reioiceb of many frendes and allies, & ioyeb of noble places & of grete birpe, lawhip upon mizt & power, blaundisship riche folke, & hap plesaunce in suche as are like to himself; but grace loued his enemyes, he is not proude of multitude of frendes ner acountib place ner birbe, but if pere be pe more vertu pere; he fauorip more pe poure pan pe riche; he hab more compassion on be innocent ban on be mighty; he

Nature reioyceb of many frendes and allyes, & Toyeb of noble places & of grete birbe, lawgheb uppon myght and power, blandyshep ryche folke & hape pleasance in such as ar lyke to himselfe; but grace loveb his enemyes, he is not provde of multitude of frendes, ner accompteb neiber place ner birbe but if per be pe more vertu pere. He fauorith more be pover ben be riche. He habe more compassion on be innocent ioieth wib be true man, not wib ben on be myghty; he ioieth

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be false man; & euere exortib to good, to seke more grace & to be like the sone of god in ver-Nature compleined sone of fauting & of grevance; but grace stedfastly berith pouerte & nede. Nature reflectibed bynge to himself, & for himself he striueb & arguith, but grace reducith all pinges to god, of whom bei wellith oute groundely & originaly, he ascriueth no binge bat gode is to himself, ner presumeb no binge proudely, ner striue) not, ner preferrith not his sentence before obirs, but in every fe[lynge] and in euery understandinge submitteth himself to be euerlastyng wisdom & to goddis examynacion. Nature coueitib to knowe secretes & to here newe pinges; he wol apere outwarde & by felinge haue experience of many pinges; he desiri) to be knowen & to do suche pinges wherof preisinge & wondring mist arise. But grace takih non hede to perceyue newe pinges & curiose, for all pis growith of corrupcion; sib bere is no pinge newe and durable upon þe erþe.

with be trewe man, not with the false man; & ever exhorteth to gode, to seke more grace and to be lyke the son of god in vertues. Nature compleineth sone of fawtinge & of grevance; But grace stedefastly bereth poverte & neede. Nature reflecteth alle binge to himselfe and for himselfe he stryeth & arguep; But grace reduceb alle binges to god, of whom bei welleb oute groundely & originally, he ascryveb no binge bat gode is to himselfe, ner presume) no binge proudely, ner stryveh not, ner preferrith not his sentence bifore obirs, but in everi felynge and in everi understonding submitteth himselfe to be everlastynge wisdome & to goddes examinacion. Nature coveyteb to knowe secretez and to here newe pinges; he wolle appiere outewarde, and by felynge have experience of many pinges; he desireth to be knowen & to do suche pinges whereof preysinge & wondrynge myght aryse. grace taketh non hiede to perceyve newe binges & curiouse, for alle bis groweth of corrupcion; sithe per is no pinge newe and durable upon þe erþe.

For the vocabulary of the translation, which is of course substantially identical in the two MSS., I refer to the Glossary, which I have prepared with a view to the requirements, not of scholars, to whom many of the words I have explained would be familiar, but of intelligent persons generally, whom I would gladly attract to the study of the Old Version. There is one characteristic of the vocabulary, of which I shall say a few words.

Thomas Campbell, in his Essay on English Poetry, says: 'The prevailing fault of English diction in the fifteenth century is . . . an

affectation of anglicizing Latin words.'... The writers of that period 'tore up words from the Latin, which never took root in the language, like children making a mock garden with flowers and branches stuck in the ground, which speedily wither.' Our old translator shared this tendency of his time, of which it may be said that, if it led to the temporary introduction into English of words which were destined soon to die, it, on the other hand, by importing others which had better fortune, and survived, has enriched the mixed language which we now speak and write, which could ill afford to dispense with the Latin element it contains.

I give a number of these 'aureate terms,' some of them probably experimentally hazarded by our translator. Most of them, it will be seen, have disappeared from our language, if indeed they ever properly formed part of it, Abjecte (to throw away), abusion, adinventions, arted, aryfied, avidious, cenobies, circumfound, claustral, coarted, concupiscently, confabulation, conturbation, designation, desiderantly, distriction, evagacion, exaudible, excusation, exercitate (p. part.). exquisicion, exute, fatygation, fecundite, fraction (breaking), fructuose, gloriation, habitacle, implicament, importable, incommutable, inconcussyd, indisciplinate, infelicite, inflammate, inquietacion, intelleccion, intransnatable, longanimyte, mediate (conducive), meritory, miserations, oblocucion, ocyosite, opinate, penalite (painfulness), permixed, perseverable (lasting), precelling, preponder, promitte (promise), proprietaries (self-seekers), recordacion, refrenacion, secretary (secret place), signacle, solacions, supportation, suspire, taciturnite, temerary, turbacion, unmortificate, vituperable, volupte, vylypende.

If we observe that each of these words is, where it occurs, a mere reproduction of the corresponding Latin, and how unlike they all are to genuine English, we shall wonder how Lee could for a moment have entertained the idea that this, which we call the Old Version, might have been the original, and the Latin only a translation of it.

As to the forms, or inflexions, of the language, the following are the chief points to be noticed.

The Noun.—'Soule' as genitive (32, 19); Plural sometimes in -en, as 'eyen' (4, 26); 'children' as gen. (107, 18).

Pronouns.—'hem' = them; 'her' = their; 'bo,' boo,' = those;

'pemself' = themselves (passim). 'Me,' with verbs, as equivalent to Germ. 'man' (to which it is etymologically related), French 'on' (90, 30; 120, 5). In the sentence (at 142, 27) "wipoute wey men goo not, wipoute troupe men knowip not, withoute lif men lyuep not," C for 'men' reads 'me.'

The Verb.—Pres. 3d. sing. in -ep, -ip, or -yp (passim). 'Encrescit' is found in 30, 24. Pl. persons, 1st and 3d., in -ep, -ip, as 'we seeth' (4, 26); 'we bith' (12, 11); 'pei bith' (beside 'are' in 28, 15); 'many felith' (2, 11). The 3d. Pl. in -en, -in or -yn, is also of frequent occurrence, as 'abiden' (3, 4); 'owyn' (22, 15); 'done' = doen (16, 19); 'seyne' (28, 12); 'pei ben' (101, 31): 'we ben' is also found (13, 15). In a passage at 37, 30, where a number of forms in -ep appear in C, there are clear traces of the termination having been changed to -en or -in in D by a reviser. But, if all the 3d. Plurals in -ip which occur in D were to be changed, every page would contain such alterations, for that form abounds throughout' the MS. Often we have neither suffix in the plural persons; thus 'we fele' (12, 22); 'pei calle' (13, 8). 'Have,' 'hath,' and 'han' are all found in the 3d. Pl.

There are examples of the 3d. Pl. of the Pret. in -en, as 'seiden' (64, 32); 'if bei hadden' (88, 18).

The Imperative in -ep or -ip is of frequent occurrence; thus 'penkip' (30, 31); 'workip...& praiep' (115, 13). But the form without suffix is more frequent; as 'lerne,' 'chastise,' 'make,' 'kepe,' in page 32. In 56,1, D has 'goo' where C reads 'gope.'

The Past Participle ends in -ed (-id) or -en, or has no suffix; thus we have 'demed' (124, 27); 'abiden' (88, 18); 'taken' (46, 18); but 'take' (29, 7); 'beholde' (88, 19); 'knowe' (109, 26). So also 'to be doon' (17, 2); but 'I have do' (21, 25), and 'hast be' (31, 9). Special forms are 'yoven' (111, 32), or 'yeven' (110, 7), from 'yeve' = give; 'radde,' (6, 13), from 'rede'; 'founden' (2, 22), from 'finde'; 'bounden' (78, 17), from 'binde'; 'ronnen' (45, 18), from 'renne' = run.

I have expanded many of the contractions in the text of the Old Version; which can be safely done, for the writing is so plain, that there is never any doubt as to the identity of a word. But I have

preserved a sufficient number of the contractions to show their nature. The punctuation is often at variance with the sense, and I have modernized it throughout to facilitate the reading of the text. The headings of the pages have been supplied by me, as well as the sidenotes, indicating the subject of the corresponding portion of the version, or calling attention to the most striking sentences.

#### II. ATKYNSON'S TRANSLATION.

I remarked in the *Proceedings of the Royal Irish Academy* how this translation contrasts by its rhetorical elaboration and expansion with the conciseness and simple force of the Old Version. I exemplified this contrast by a comparison of the renderings of a portion of the third chapter of Part I., which I will here reproduce. First let me give the Latin—

"Die mihi, ubi sunt modo omnes illi domini et magistri, quos bene novisti dum adhuc viverent et studiis florerent? Jam eorum praebendas alii possident et nescio utrum de eis recogitant. In vita sua aliquid esse videbantur, et modo de illis tacetur. O quam cito transit gloria mundi! Utinam vita eorum scientiae ipsorum concordasset! Tunc bene studuissent et legissent. Quam multi pereunt per vanam scientiam in saeculo, qui parum curant de Dei servitio! Et quia magis eligunt magni esse quam humiles, ideo evanescunt in cogitationibus suis."

In the Old Version this passage is rendered as follows:-

"Telle me now, where are the lordes and maistres that thou knewist somtyme, whiles thei lyved and florished in scoles? Now othir men have her prebendes, and I wote not whethir thei ones thenke upon hem. In her lyues somewhat thei apperid; and now of hem spekith almost no man. O lorde, how sone passith the glory of this worlde! Wolde God that her lif had be accordyng to her kunnyng, for then had thei wel studied and wel radde. How many ben there that perisshith in this worlde by veyn konnyng, that litel recchith of the service of God. And for thei chese rather to be grete than meke, therfore thei vanisshe awey in her owne thoughtes."

Compare now with this strictly literal and really effective translation the following, which is Atkynson's rendering—

"Where be now all the royall poetes with theyr craftye conveyed poemes, and elegant oratours with theyr oracions garnisshed with eligancy: the philosophers with theyr pregnaunt reasons and sentences? Divers of these maner of clerkes we have knowen in our days: now their curiosite is passed and other men occupie their prebendes and promocions that they poss[ess]ed: If they were here now agayne, I suppose they wolde never labour so busily for curiosite in knowlege ne temporall promocyons. Nowe they had lever than all this worlde that theyr entent had been accordynge to the holy doctryne of scrypture: than the study had ben happy. O howe many in maner of every state perisshith in this worlde by vayne glory that more desyre to please prynces and prelates and other patrons for a temporall promocyon than truly and inwardly to serve God for the promocions eternall. These desyre rather by pomp and pryde to be great in the world than by mekeness and charyte to be in favoure with God, and therefore they vanysshe in theyr thoughtis and desyres as the smoke, that ever the more it ascendeth the more it fadeth and fayleth."

A great part of this, it will be seen, is not in the original at all. The royal poets, the elegant orators, the philosophers with their pregnant reasons, the princes, prelates and other patrons, the image of the smoke at the end, and much else in the passage, are purely Atkynson and not à Kempis at all.

A still more curious example of the expansion which frequently appears in him is in his rendering of the words in I. xxiv., 'gulosi ingenti siti ac fame cruciabuntur,' which are literally translated in the old Version—'glotonous men shal be turmented with great hunger and gret thurst.' In Atkynson the passage stands as follows: "The glottone that hath consumed metes and drynkes superfluously to the detryment of theyr body and the iniury of the pore that famysshed for hunger, than shall they famysshe for hunger in so moche that if they wolde desyre a drope of water to mytygate that excedynge ardore that they shall suffre, than it shall not be possyble to them to obteyne it."

He introduces in several places images or comparisons which are not in the Latin; as that of the bell in I. xiii. (162, 26); that of the traitor in the King's palace in I. xix. (167, 13); and that of the honey-bee in I. xxv. (177, 14). His work is indeed in many places rather a paraphrase than a translation, and he often shows a desire to 'improve the occasion' by introducing edifying matter of his own, foreign to a Kempis' text, though suggested by it. It would be unjust, however, not to add that, whilst his rendering is in general wanting in the pointed and condensed expression characteristic of the original,

in passages where à Kempis rises into enthusiastic vehemence, his version is marked by a high degree of earnestness and elevation.

Whether it was his fault or that of his printer, there are many errors in his text; sentences are divided incorrectly and sometimes left grammatically incomplete. The following list of errata will save the reader some embarrassment: 'rumours' for 'remorse' (157, 33); 'commaundeth' for 'commendeth' (164, 25); 'meke' for 'make' (167, 21); 'fynde' for 'sende' (173, 10); 'folowing' for 'volowing' = fluctuans (176, 26); 'neclygence' for 'neclygent' (177, 39); 'possession' for 'passion' (180, 5); 'in pure' for 'impure' (180, 45); 'ennemye' for 'enmite' (181, 8); 'it is not' for 'is it not' (185, 41); 'desyre' for 'desyrer' (187, 16); 'altercacion' for 'alternacion' (187, 30); 'prouyded' for 'prouyd' (188, 19); 'lesith' for 'levith' or 'cesith' (188, 32); 'desyrer' for 'desyred' (190, 44); 'auowe the under the fende' for 'aboue the, under the, finde' (192, 11); 'inspectable' app. for 'unspecable' (197, 32); 'renewe' for 'renne' (200, 28); 'indignes' for 'indigens' (200, 30); 'chastyse' for 'castyst' (209, 35); 'saien' for 'sene' (214, 8); 'me in felicite' for 'my infelicite' (216, 14); 'lyuynge' for 'cleuynge' (221, 6); 'thy stablenes' for 'unstablenes' (227, 22); 'infecte' for 'uninfecte' (227, 31); 'ioy' for 'ioyne' (234, 30); 'commodyousnes' for 'incommodyousnes' (240, 36); 'withsave' for 'vouchsave' (247, 14). In III. xxxv (Lat. xxx), sub init., 'inwarde' is a mistranslation of 'interim'; this was, of course, Atkynson's mistake.

Though he is more given to insertions of his own matter, he not unfrequently omits portions of the original. The following may serve as specimens. In I. iii. he leaves out several sentences following the wordes 'curiosis et damnosis'; in I. x. some sentences after 'ad silentium redimus'; in I. xix. the words 'et sanctorum suffragia ferventius imploranda'; and in III. lv. (Lat. l.) the closing words 'ait humilis sanctus Franciscus.' He omits half of I. xviii., from 'omnibus divitiis' to the end.

He sometimes alters the headings of chapters. Thus, that of I. iv., 'De providentia in agendis,' he changes to, 'Of credence in believing'; and that of I. xvii., 'De monastica vita,' to 'Howe a persone shulde order hym selfe to come to pease.' And the latter

chapter is modified throughout, so as to make its substance, originally referring to the comobitic life, more appropriate for general edification. That the changes introduced did not arise from any dislike of monastic institutions is clear from the fulness with which the praises of the religious orders in I. xxv. are reproduced in Atkynson's translation of that chapter.

## III. THE LADY MARGARET'S TRANSLATION OF BOOK IV.

This translation is printed from a copy in the British Museum, which proceeded from the press of Wynkyn de Worde. The Version is not from the original Latin, but from the French—doubtless from the first French translation, which was published at Toulouse in 1488. Some errors occur in the text; the most noteworthy are the following: 'advertence' for 'inadvertence' (262, 17); 'ineffabilis' translated instead of 'infallibilis' (263, 34); 'innocent' for 'incontinent,' Lat. 'mox' (265, 8); 'ye' for 'he' (273, 25); 'effectual' as rendering of 'affectuosa' (273, 31); 'holiest' app. for 'holi fest' (275, 27); 'open' as rendering of 'operari,' probably by a confusion of the French 'ouvrer' with 'ouvrir' (282, 21).

The language of Atkynson and the Lady Margaret is a good deal nearer to modern English than that of the Old Version. Thus 'shall' is unchanged in the Plural (as 160, 18); the termination -eth never marks the imperative; and in the 3d. Pl. of the present it is rarely found. A form in -eth, -es, or -s, of all the sing. persons occurs, but, I think, for the 1st. and 2d. persons only when it is in a second clause, as in 263, 1; 263, 23; 266, 26; or when it follows a relative, as in 265, 1. 'Soule' as gen. is found in 238, 35; 'done' as 3d. Pl. of the Pres. in 282, 3; 'hath be' in 160, 43; and some other old forms remain unchanged.

In these two Versions, as well as in that which I call the 'Old,' I have supplied headings to the pages. The text is exactly as in Wynkyn de Worde's edition, except that in some places I have

<sup>&</sup>lt;sup>1</sup> On the several editions of Atkynson's and the Lady Margaret's Translations (as to which the Bibliographers are not very satisfactory), see Ames' Typographical Antiquities (ed. Herbert), vol. I., pp. 138, 249, 264.

#### Authorship of the De Imitatione.

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introduced a comma or semicolon to prevent mistake as to the meaning.

I am in the present publication concerned only with versions of the *Imitatio*, not with the original work itself. But having, whilst preparing this volume, as well as for many years before, been much engaged upon the Latin text, I may be permitted here to record some conclusions to which my studies have led me, reserving for another opportunity a full vindication of the second of these conclusions.

- 1. The question of the authorship of the *Imitation* is forced on our attention by the fact that Atkynson not merely, at the commencement of his version, speaks of the work as 'compyled in Latin by the right worshypfulle doctor master Iohā Gerson,' and as 'the boke of Iohā Gerson, Chaunceler of Paris'—repeating this description at the head of Book II. and at the ends of Books I. and III.—but actually names Gerson in the text of his translation in II. ix. (188, 12) as 'the auctour of this treatyse.' I think him quite mistaken in this; I believe neither in the authorship of the Chancellor Gerson, nor in that of Gersen (who, indeed, appears to be an apocryphal person); I am convinced that, in the words of Hirsche, 'Thomas und kein Anderer der Verfasser der Imitatio ist.' 1
- 2. Let me say a few words as to the rhythm of à Kempis' treatise, with special reference to the view on that and kindred topics put forward in recent years by Karl Hirsche,<sup>2</sup> This scholar believes that he has found a new evidence in favour of the claims of Thomas to the authorship in the method of punctuation followed in the autograph of 1441 and its similarity to that adopted in other undoubted writings of à Kempis. This consideration may have a certain weight, though the system of punctuation referred to is not peculiar to Thomas, being found also in the Chronicon Windesemense

<sup>&</sup>lt;sup>1</sup> It is interesting to observe how the arguments in favour of the claims of Thomas become stronger in the light of further investigation. The most remarkable recent example of this will be seen in an Article entitled 'Le Témoignage d' Adrien de But . . ., 'in the 'Précis Historiques,' 1889, by Dr. F. R. Cruise, whose excellent book 'Thomas à Kempis' (1887) I recommend to the attention of my readers.

<sup>&</sup>lt;sup>2</sup> In his edition of the *Imitatio*, from the autograph of Thomas (1874); and, at great length, in his *Prolegomena zu einer neuen Ausgabe der Imitatio Christi* (Vol. I., 1873; Vol. II., 1883).

of Joh. Busch.<sup>1</sup> But when Hirsche goes on (if I understand him aright) to represent this punctuation as intended to mark the rhythm,<sup>2</sup> or to serve some purpose distinct from that of intelligent reading, I am forced to dissent. When he distinguishes between the use of stops to mark off periods, or portions of periods, and their use to indicate the shorter and longer pauses to be observed in reading, he seems to me to separate two things which are, indeed, distinguishable in idea, but necessarily coincide in practice. I am unable to regard the punctuation of the autograph as having a significance different from that of any other book; and, I may observe, this punctuation accords roughly (though only roughly) with that of the Old Version now first printed, simply because the sense prescribes such divisions as are found alike in both.

No one endowed with a tolerable ear can ever have read the Latin *Imitation* without being struck by the noble or tender rhythms which charm us in many passages of the book.<sup>8</sup> But these are sometimes spoken of as if they were the product of some elaborate scheme devised by the author.<sup>4</sup> This I cannot at all admit. The rhythm is

<sup>&</sup>lt;sup>1</sup> Its use in such a work seems to prove beyond question that it has nothing to do with rhythm, but is simply a punctuation of the ordinary kind.

<sup>&</sup>lt;sup>2</sup> Perhaps Hirsche does not mean to convey this; but Ruelens, in the Preface to his Edition of the Autograph, says—'He [Hirsche] discovered that Thomas made use of the signs of punctuation not only to mark the limits of the sense of his propositions, but also to indicate their rhythm.'

<sup>&</sup>lt;sup>3</sup> Yet Mr. Kettlewell (p. 321) speaks of Hirsche as having 'made the discovery of a certain degree of rhythm' in the work.

<sup>&</sup>lt;sup>4</sup> An undue importance has been attached, as it seems to me, to the words of Adrian de But, in which he says that à Kempis wrote 'quoddam volumen metrice super illud "Qui sequitur me." This note, which does not describe the subject of Thomas' work very intelligently, might be of interest if we did not possess the *Imitatio*. But with that work in our hands, we cannot learn from de But anything about its nature which we do not already know; we see for ourselves that it is not 'metrical'; and his testimony is not necessary to show us that it is in many places rhythmical. The rather fantastic title 'Musica Ecclesiastica' (or sometimes 'De Musica Ecclesiastica') which is given to the work in some, chiefly English, manuscripts, if it did not arise from a mistake (as I think most likely), may have been given from a recognition of this rhythmic character, which however by no means belongs to the work throughout. The occasional rhyme seems to me to be due to the frequent recurrence of similar terminations in Latin (as in the case of infinitives of the first conjugation), words with like endings being often contrasted in the author's antithetic way—e. g.

the natural accompaniment and spontaneous outcome of the simple thought and deep feeling of a Kempis, aided by his turn for pointed and antithetic expression. It may be compared with the rhythms of the English Bible, so often either lofty or touching, but never the product of a system, though implying a fine ear in the writer. The arrangement which Hirsche has given to the text—breaking sentences, already condensed and almost epigrammatic, into separate and sometimes incoherent clauses, alters, in my opinion, the character of the author's expression, or, at least, injures its effect by suggesting the notion of artificiality. I much prefer to read the *Imitation* printed in larger paragraphs, according to the indications of the subject matter, as in the editions of Sommalius and others, where the thought and feeling are alone prominent, and the form is not unduly obtruded on our notice.

3. My long-continued study of the book has impressed me with a still deeper sense of its spiritual significance and value than my early reading of it had produced. But I need not enlarge on its merits, to which a multitude of eminent men and women have borne witness. Religious souls (and I use the epithet in its largest sense) have always felt its power and charm. This is strikingly illustrated by two examples from very different regions of thought. Ignatius of Loyola, Bartoli tells us, called it the pearl of books, and meditated on a chapter of it every day. Auguste Comte read a chapter of it every morning for many years before his death, continuing to the end, as he himself said, to find in it beauties unperceived before, and to gather from it new fruits intellectual and moral. This profound thinker has truly observed that, regarded from the theoretic, as distinguished from the devotional side, it throws much light on the constitution of our nature. He has also pointed out that the greater part of its practical teaching is independent of the theological ideas with which it was associated in the mind of the author, and that the language of the book generally admits of easy modifications

<sup>&#</sup>x27;Opto magis sentire compunctionem quam scire ejus definitionem.' But the amount of rhyme has been greatly exaggerated. It is surely absurd to cite as Reimwörter: intelligere—confirmare; justum—carum; opera—verba; sequi—puniri.

which will enable persons not accepting those ideas to use it for the purpose of moral self-culture—an object which, as Comte justly urges, is too much postponed in our day to intellectual pursuits and to the occupations of active life. Interesting as the Old Version is from the linguistic point of view, it was the simple earnestness with which it reflects the thought and feeling of Thomas à Kempis that first led me to study it with care, and has made me desirous of introducing it to a larger circle of readers than could be expected to examine the Manuscript.

I cannot conclude this Preface without expressing my gratitude to Dr. Furnivall for his kind encouragement and useful suggestions during the progress of the work. I must also acknowledge my obligations to Mr. A. B. C. Rogers and Mr. H. H. Sparling for the conscientious care with which they executed—the former, the collation of the Dublin with the Cambridge MS.; and the latter, the transcription of Atkynson's and the Lady Margaret's versions from the copy in the British Museum.



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	IMITATION.	•- •	R

NOITATIKI

Of following of crist, & despisyng of all worldly vanitez. Capitulum 1.

ure lord saib, 'he bat folowib me gob not in darkenes.' These are be wordes of crist, in be whiche 4 we are amonysshed to followe his lyf and his maners, yf we wol be verily illumyned & be delynered fro al maner blyndenes of herte. Wherfore lete oure souereyn studie be in be lif of Ihesu crist. The doctrine 8 of crist passib be doctrine of all seintes & holy men. And who pat has be spirite of crist shulde finde bere hidde manna. But it happib bat many felib but litel desire of offte heringe of be gospel, for bei haue not 12 be spirit of crist. For who euere wol understonde be wordes of crist pleinly and sauerely, he must studie to conforme all his lif to his lyf. What auaylib be to dispute highe binges of be Trinyte, yf bou lacke 16 mekenes, wherby bou displesist be trinyte? for high wordes makib not a man holy & riztwise, but virtuouse lif it is bat makib a man dere to god. I desire more to knowe compunction ben his diffinycion. Yf 20 bou coudist all be bible withoute be boke, & be sentences1 of all be philosophers, what shuld bat availe be withoute charite & grace? All opir binges in be worlde, saue oonly to love god & serve him allone, 24 are vanite of vanites & all vanite. This is souereyn wisdom, by despisyng of be worlde a man to drawe him to be reaume of heuen; but a man to seke perisshyng ryches 2 and to truste in hem is vanite. And 28 vanite it is also to desire worshipes, & a man to lifte himself an high. Vanite it is to followe be desires of be flesshe and to desire bat binge wherfore man must afterwarde greuously be punysshed. Vanite it is to 32 desire a longge lif & to take noon hede of a gode lyue. Vanite it is a man to take hede onely to his present 1 C. 'seyinges.' 2 C. 'rechesses.'

Whoever will understand the doctrine, must live the life,

Knowledge without love is vanity.

lif, & not to se before poo pinges pat are to come. Vanite it is to love bat binge bat passib away with al so is the love of maner of suyftenes, & not to haste pider where ioyes 4 abiden euerlastynge. Haue mynde ofte tymes of þat prouerbe, put be eye is not fulfilled wip be sizt nor be ere wib heringe. Studie perfore to wibdrawe bin herte Fix thy heart on fro be loue of binges visible, and translate hem 1 to 8 pinges inuisible; for bei bat folowib her sensualite spotteb her conscience & lesib be grace of god.

# Of meke knowing of a mannes self. Capitulum 2 ij.

12 Ruery man naturely desirib to have konnyng; but konnyng withoute be grace & drede of god, what availib it? Certeinly be make plowe man bat seruib god is much bettere pen pe proude philosopher pat, 16 takyng noon hede of his ovne lyvyng, considreb be

course of heven. He bat knowib himself wel is vile in his oune syst & hab no delite in mannys praisynges. Know thyself, Yf I knewe all pinges pat are in pe worlde & be not in

20 charite, what shuld pat helpe me before god, but shal deme me after my dedes? Cesse from ouer gret desire of kunnyng, for perin shal be founden gret distraccion

& deceite. Thei pat are konnyng wol gladly be sene 24 & holden wise, & many pinges pere bib whos knouleche

auailib be soule litel or nougt. And ful unwise is he but more entendib to obir binges ban to helpe of his and what consoule. Many wordes fulfillib not be soule, but a gode of thy soul.

28 lyf refresship be mynde, and a pure conscience 3yueb a gret confidence to god. The more & be bettir but bou canst, be more greuously bou shalt be demed, but yf bou lyue be more holily. Be not lifte up

32 perfore for eny crafte or eny kunnyng, but raper drede for be knouleche pat is yoven be. Yf it semeb be bat

1 So also C. But the Latin is 'te.'

bou canst many thinges & art understonding ynow, vit are bere many mo binges bat bou knowist not. ffele not highe of biself, but raper knouleche bin ignoraunce. Wherto wolt bou preferre biself before env oper, sib 4 many oper are founden better lerned & more wise in be lawe of god ban bou? Yf bou wolt lerne & can eny binge profitably, loue to not be knowen and to be accountyd as nougt. This is be hyest & most profitable 8 redynge, very knowinge & despising of a mannys self, A man no binge to accownte of himself, but euermore to fele wel & hye of opir folkes, is souereyn wisdom & perfeccion. If bou se eny man synne openly or do 12 grevous synnes, bou owist not to deme biself better; for bou wost not1 how longe bou maist abide in good. All we be fraile, but bou shalt holde no man more fraile pan piself. 16

Ama nesciri.

Hold no man more frail than thyself,

## Of doctrine of troupe. Capitulum 3 iij.

Desful is he whom troupe hirself techip, not by I fygures ner voices, but as it ys. Oure opynion & oure felynge ofte tymes deceyueb us & seeb but litel. 20 What availib grete enserching of hidde & derke binges, for be whiche we shul not be blamed in be juggement, bous we knowe hem not? A gret unwisdom it is bat we, settyng at noust profitable & necessary binges, yeue 24 our uttmost attendaunce to curious & harmeful pinges. We havinge eyen seep not. & what charge is to us of generale kyndes & speciale kyndes? He to whom be worde euerlastinge spekib is spedde & delyuered fro 28 multitude of opinyons. Of one worde comeb all binges, & one spekib all binges, bat is be begynnyng bat spekib to us. No man wipouten him undirstondib ner demeb rightwesly. He to whom all binges are oon, & drawib 32 all binges to oon, & seeb all binges in oon, may be

Our knowledge is often useless or harmful.

#### I. iii.7 Of the Doctrine of Truth.

stable in herte, & pesibly abyde in gcd.1 Ofte tymes it werieb me to here & rede many binges. In be, lorde, is all bat I wille & desire. All maner doctours holde bei 4 her pes, & all maner creatures kepe bei her silence in

- by sizt; speke bou to me allone. The more bat a man The true knowis inwardly oned allone to be, be mo binges & be hyer
- he undirstandib, for he takib his list of understanding 8 from aboue. A pure, simple & a stable spirit is not
- disparcled2 in many werkes, for he worchip all pynges to be worship of god, & labourib to be ydel in him from al maner exquisicion of propre witte. What lettib
- cion of herte? A gode & a deuoute man first disposib with infurpe his werkes, be whiche he proposib to do outwarde. Ner bo werkes drawe not him to desires of

12 be more & troublib be more ban bin unmortified affec-

16 viciouse inclinacioun, but raper he bowip hem to be iugement of rist reson. Who hap a strengere bateile pan he pat enforcib to ouercome himself? & pat shuld

be our occupacion, a man to ouercome himself and Vince telpeum. 20 euery day to be strengere pan himself and somewhat to

profite into bettir. All maner perfeccioun in pis worlde hab a maner of imperfeccion annexed perto, & oure speculacion is not withoute derkenes on som syde.

24 Meke knowynge of biself is more acceptable to god ban depe inquisicion of kunnyng. Konnyng or bare & simple knowing of binges is not to be blamed, be whiche, in itself considered, is gode & ordeyned of

28 god; but gode conscience and virtuose lyf is euere to be preferrid. And forasmuche as many peple Many study studied more to have kunnyng ban to lyue wel, ber fore ofte tymes bei errib & bringib furbe litel frute

32 or noon. O if men wolde yeue so gret diligence to rote oute vices & to plante virtues as bei do to meve questions, pere wolde not be so muche wickednes

1 Both D and C omit the sentence—'O veritas Deus, fac me unum tecum in caritate perpetua.' <sup>2</sup> C. 'disparpled.'

ledge is from

much than to live zell.

24

Where are they who were once held wise?

'Transit gloria mundi.'

He is truly wise who does God's will. in be peple, ner so muche dissolucion in cenobies and monasteries. Certeinly, at be day of dome, it shall not be asked of us what we have radde, but what we haue done; ner what good we haue seide, but hou 4 religiously we have lyued. Telle me now, where are bo lordes & maistres bat bou knewist somtyme whiles bei lyued & florished in scoles? Now obir men haue her prebendes, and I wote not whehir bei ones benke upon 8 hem. In her lyues somewhat bei apperid, & now of hem spekib almost no man. O lorde, hov sone passib be glory of his worlde! Wolde God hat her lif had be accordyng to her kunnyng, for ben had bei wel studied 12 & wel radde. Hov many ben bere bat perisshib in bis worlde by veyn konnyng, bat litel recchib of be seruice of god! And for bei chese raper to be grete than meke, perfore bei vanisshe awey in her ovne bouztes. Verily 16 he is grete, but in himself is litel & meke, and settib at nougt all heigt of worship. Verily he is grete bat hab gret charite.1 Verily he is prudent but demen all erbely binges as stinking donge, so bat he mowe wynne 20 crist. And he is verily wel lerned, pat dop be wille of God and forsakib his ovne.

# Of prudence<sup>2</sup> in mannys workes. Capitulum 4 iiij.

Hit is not to youe credence to every worde, ner to every stering; but every pinge is to be peysed after God warly & by leyser. Allas! evel of a noper man is raper<sup>3</sup> bileved pan good & excusid by infirmite.<sup>4</sup> But 28 pe parfite bilevep not lightly all pinges pat men tellip, for pei knowip mannys infirmite redy to evel & sliding ynow in wordes.<sup>5</sup> Herto it longip also not to leve every

<sup>&</sup>lt;sup>1</sup> The order of these two sentences is here inverted. The order in C is that of the original.

<sup>&</sup>lt;sup>2</sup> C. 'providence.' <sup>3</sup> C. 'sundre.' <sup>4</sup> So also C. The Latin is—'ita infirmi sumus.'

<sup>&</sup>lt;sup>6</sup> Both A and C omit the sentence— Magna sapientia non

mannys wordes, ner pat pat he herip or bileuip lightly Believe not evil of to tell obir men. Haue bi counseile with a wise man & a man of conscience, and seche raper to be tauat 4 of by better ban to followe bine owne adiquencions. Gode lif makib a man wise after god & expert in many binges. The more make bat a man is & be more suget to god, be more wise he shal be in all binges & 8 be more pacient.

others too readily.

#### Of redyng of scriptures. Capitulum 5 v.

Froute is to be sought in holy writinges, & not in 1 L eloquence. Euery holy writyng owip to be radde 12 with be same spirit wherewip it was made. We owin in scriptures raper to seke profitabilnes pan highnes of langage. We owe as gladly to rede simple and deuoute bokes as hye bokes & profounde sentences. Lete not 16 be auctorite of hym bat writip, wheher he be of gret letture or litel, change by conceyt, but lete be loue of pure troupe drawe be to be loue of God. Aske not Read, not for who seide thus, but take hede what is seide. Man learn the truth, 20 passib, but be troube of our lorde abidib euerlastingly. God spekip to us in diverse wises, withoute excepcion<sup>2</sup> of persones. Oure curiosite ofte tymes in redyng of scriptures deceiueb us, in bat we serche curiouse sen-24 tence, where it is to be passed ouer simply & not curiously enqueride. If bou wolt drawe profit in

redyng, rede mekely, simply & treuly, not desiring to haue a name of connyng. Aske gladly, & here,3 hold-28 ing by pees. And lete not be paraboles of eldir men displese be, for bei are not brougt furbe wibouten cause.

esse praecipitem in agendis, nec pertinaciter in propriis stare sensibus.

2 C rightly has 'accepcion.'

<sup>&</sup>lt;sup>1</sup> The translator here mistakes the sense. He takes 'eloquentia' for an Abl.

The translator omits the words 'verba sanctorum.'

8 Of Inordinate Affections, Of Vain Hope and Pride. [I. vi, vii.

Of inordynate affeccions. Capitulum 6 vi.

The proud and covetous cannot rest.

han euer a man couetib eny bing inordinatly, anoon he is unrestid in himself. The proude man & coueitouse man hab neuere rest; be poure man 4 & meke in spirite is delited in multitude of pes. The man pat is not parfitly dede in himself is sone temptid & sone ouercomen in smale binges & of litel price. He pat is febil in spirit & yit in maner flesshely 8 inclined to sensible binges, may not ligtly withdrawe him holy from erbely desires. Wherfore ofte tymes, whan he withdrawib a litel, he is sory; & hab disdeyne when eny man withstondib his wille. And if he op- 12 teyne pat he desirib, anoon he is greued in his conscience but he hab followed his owne passion, be whiche helpib nobing to be pees but he hab sougt. Wherfore in wibstonding of passions stondib very pees of herte & not in 16 servinge hem. Wherfore pere is no pees in pe herte of be flesshly man, ner in hym bat is all youen to outwarde binges, but in be fervent spiritual man.

Self-denial alone gives peace.

Of fleyng of veyn hope and elacion.

Capitulum 7 vii.

20

tures. Be not asshamed to serue opir men for pe loue of Ihesu crist, & to be seen poure in pis worlde. 24 Stonde not upon piself, but sette py trust in god. Do pat in pe is, & god shal be nye to py gode wille, Truste not in pin ovne konnyng, ner in pe wilynes of eny man livyng: but raper in pe grace of god, pat helpip 28 meke folke, & makip lowe hem pat presumyp of hemself. Reioyce pe not in richesses if pou haue eny, ner in frendes if pei be mizty; but in god pat zeuip alt pinges, & aboue alt pinges desirep to zeue himself. Lifte 32 not up piself of gretnes ner of beute of body, pe whiche is corrupte & defouled with a litel siknes. Plese not

God giveth grace to the humble.

piself of abilite or of witte, lest bou displese god, of Be not proud of thy natural gifts, whom comep all good pat pou hast naturely. Accounte not bi self better ban obir, lest perauenture bou 4 be had worse in he sizt of god, hat knowih what is in man. Be not proude of gode werkes; for ohir weyes nor of thy good are goddes iuggementes & obir wise mannes, for ofte tymes bat plesib man displesib god. Yf eny gode 8 pinges bou haue, bileue better pinges of opir, bat bou mowe kepe mekenes. It shal not nove be if bou sette be under all men. It mist hindre be muche if bou sette bi self afore opir. Contynual pees is with be meke 12 man; but in be herte of be proude man is ofte envie and indignacion.

# Of eschuyng of to grete familiarite. Capitulum 8 viii,

16 hewe not bin herte to euery man, but meue by cause to him pat is wise & dredip god. amonge yonge peple & straunge folkes. Blaundisshe not riche men, & appiere not before grete men; but 20 acompeny biself wib meke & symple men,2 and trete of such pinges as longip to edificacion. Be not familier to eny womman; but generaly commende alle gode wommen to god. Desire to be familier with god & with Be familiar only 24 his aungeles, & eschue knouleche of men. Charite is angela. to be had to all men, but familiarite is not expedient. It happenib som tyme bat a persone unknowen shineb by bright fame, whos presence offendib & makib derke 28 be eyen of be beholders. We hope som tyme to plese opir of oure beyng & livyng togidres, & ofte tymes we begynne to displese borugh ungodely maners founden in us.

with God and his

<sup>1</sup> C. 'over.'

<sup>&</sup>lt;sup>2</sup> Here some words of the original are omitted, which in C are rendered-'with denoute and welle manerde men.'

Of obedience & subjection. Capitulum 9 ix.

It is rist a gret pinge a man to stonde under obedience & lyue under a prelate, & not be at his owne liberte. It is muche more sure to stonde in 4 subjection pan in prelacie. Many are under obedience more of necessite pan of charite; and pei haue peyne, & sone & listly gretchin, & shul neuere gete liberte of mynde, til pei with al her herte subdue hem<sup>2</sup> 8 for god. Renne here & pere, pou shalt neure finde quietnes but in meke subjection under a prelate.

Distrust thyself, and obey those set over thee.

liberte of mynde, til pei with al her herte subdue hem<sup>2</sup> 8 for god. Renne here & pere, pou shalt neure finde quietnes<sup>3</sup> but in meke subieccion under a prelate. Ymaginacion & changing of places hap deceyued many con. True it is pat euery man after his owne witte is 12 inclined most to hem pat felip as he dope: but [if]<sup>4</sup> god be amonge us, it is nedful to us somm tyme to forsake oure owne felyng for pe good of pees. Who is so wise pat may fully knowe all pinges? Wherfore truste not 16 to muche in thin owne felyng, but desire gladly to here opir mennys felinges. Yf py felyng be goode, & pou for god leuest pat, & folowist anoper mannys felynge, pou shalt more profite perby. I have herde ofte tymes 20 pat it is more sure to here and to take counseile pan to yeue counseile. It may wel be pat euery man fele wel; but a man no wise to agre to opir men, when reson & pe maner<sup>5</sup> askip, is token of pride & obstinacie, 24

It is safer to take counsel than to give it.

Of eschuinge of superfluite of wordes.

Capitulum 10 x.

Eschue bou noyse & pe prees of men as muche as bou maist; ffor tretyng and talking of seculer 28 dedes, bou; bei be brou; furbe wip true & simple intencion, lettip muche. For we bip sone defoiled & lad into vanite. I have willed me ofte tymes to have

<sup>1</sup> C. 'gruccheth.'

2 C. 'hemselfe.'

3 C. 'quiete.' The word seems to have been altered in D.

4 This word is supplied from C.

6 C. 'prese.'

holde my pes, & not to have be amonge men. But

why speke we & talke we togidres so gladly, sip we come but seldom home to silence wip oute hurting of speech. 4 conscience? Therfore we talke so ofte togidres, for by suche spekyng togidre we seke comfort eiber1 of ober, & to releue be hert but is made wery wib diverse bouztes. And we speke muche of suche binges as we loue or 8 desire, or suche binges as are contrary to us. But allas! ofte tymes veinly & unfruytfully. For suche outwarde comfort is a gret hindring of inwarde & hevenly consolacion; and perfore we owe to wake & to praie, pat 12 ours tyme passe not idely. If it be leful & expedient to speke, speke of suche binges as longib to edificacion. Euel use & taking noon hede of oure gostly encrece & profityng dop muche to evel [kepinge]2 of oure moupes. 16 Neuerpeles deuoute collacion of spiritual pinges, namely

Silence is often

Speak of thing hat tend to edify.

Of pes to be goten and zele of profityng. Capitulum 11 xi. 20

where men of oo. soule & oo. spirit are feloushiped togidres in god, helpib gretly to spirituel profitinge.

Te shulde have muche pes, if we were not occu- Be not occupied pied wip oper mennys dedys & saienges, pat longib not to oure cure. Hou may he longe abide in 24 pes pat medlip him of opir mennes cures, pat sekip occasions outwarde & seldom gadrib [him] wib in himself? Blisful are be simple, for bei shul haue muche pes. Why wer som holy men somtyme so parfit & so contem-28 platiue, but for bei studied to mortefie hemself in all wises fro erbely desires? And perfore bei mist take hede to hemself, & cleue to god wip all be inwarde of her hertes. But we are occupied with oure ovne

with other men's doings and sayings.

1 C. 'every.' <sup>2</sup> Supplied from C. 3 'Ner be later' or 'nerbelat' is usually found in C, where 'Nevertheles' occurs in D. But 'ner be later' also occurs sometimes in D.

4 Supplied from C.



## 12 Of the obtaining of Peace and Spiritual Profit. [I. xi.

passions & are busied ouermuche in transitory binges.

We are too much entangled in earthly cares,

Also seldom it is but we ouercome eny vice parfitly. And we tende not euery day to encrece, & perfore we abide colde & leude. 1 Yf we were parfitly dede to our- 4 self & not intriked to muche wib outwarde binges. ban mist we sauoure godly binges, and somewhat be expert of heuenly contemplacion. The hole & be grettist impediment is for we are not fre fro passions & 8 concupiscences, ner we enforce not ourself to entre in to be way of holy men & seintes. Also whan bere comeb a litel aduersite, we bib anon browen doun, & turne us to seke mannes comfort. If we wolde enforce us to 12 stonde in bateile as mixty men, we shuld se verily be helpe of our lorde come from heuene; for he is redy to helpe all hem but figtib for him & trustib in his grace, pat suffrib us to have occasions of fizting, bat we move 16 haue be victory. If we put be profitinge of religion allone in outwarde observaunces, our deuocion shal sone haue an ende. But lete us sette be axe to be rote, but we, purged of our passions, mowe have a peisible mynde. 20 If eucry zere we destroied groundely o. vice, we shuld sone be parfit men. But ofte tyme we fele be contrary, for we finde our self better & purer in be begynnyng of our conuersion ban after many yeres of our pro-24 Oure feruour & oure profitynge owith2 to encresce daily, but now it semeb a gret binge if we

and too easily discouraged in spiritual things.

We should daily grow in grace.

cion & unlerne evel custom, lest litel & litel it bringe

1 C correctly has 'lewke.' The Latin is 'tepidi.'
2 C. 'owed.'

mowe have a parte of our first fervour. If we wolde in pe begynnyng putte to a litel violence, we shulde 28 mowe do all pinges aftirwards wip esynes and gladnes. It is greuous to leve pinges acustummed, but it is more greuous a man to do agenst his owne wille. But if pou overcome not smale pinges & list pinges, whan shalt 32 pou overcome harder pinges? Withstonde pyne inclina-

## I. xii, xiii.] Of the Profit of Adversity. Of resisting Temptation. 13

be to gretter difficultie. O if bou woldist take hede hou moche pes bou shuldist gete to biself & hou moche gladnes bou shuldist cause to oper men in having biself 4 wel. I suppose bat bou woldist be more besy aboute spiritual profitynge.

Of pe profit of aduersite. Capitulum 12 xii.

Tit is good to us pat we have som tyme grevaunces L & contrarietes; for ofte tymes bei calle a man into himself, bat he mowe knowe himself to be in an exile, & pat he put not his trust in eny erpely pinge. It is good but som tyme we suffre avenseiers, & but men fele 12 of us evel & unparfitly; yea, bou; we do wel & mene wel. suche binges helpib ofte tymes to mekenes & Even unjust gaindefendib us fro veyne glory; for ban we seke better be times good for us. inwarde witnes god, whan we ben litel sette by out-

16 warde of men & litel credence is youen to us. Therfore a man oweb to ferme himself in god, so bat him nedith not to seke eny consolacions outewarde. a man wel disposed is troubled, temptid, or vexid wib Trouble and 20 evel bouztes, ban he understondib god more necessary

temptation make of God's grace. unto him, withoute whom he parceueb but he may no

gode pinge do; pan he mornip, pan he wailip, & pan he praich for be miseries bat he suffrib. Than also it 24 werieb him to lyve eny lengere; he desirib debe, bat he mist be dissolved & be wip crist. Than also he parceuith certainly bat parfit surete ner ful pes may not be had in his worlde,

#### 28 Of wipstondyng of temptacioun. Capitulum 13 xiii.

If pe while pat we are in pis worlde, we move not be wipoute tribulacion & temptacion. As it 32 is writen in Iob, 'Temptacion is mannys lif in erpe.' & perfore euery man owip to be besy aboute his temptacions & wake in praiers, but be enemy finde no place Temptation is often profitable.

The root of temptation is in ourselves.

Fleeing before temptation will not save us.

Pity and comfort others who are tempted. of deceyuyng,1 for he slepib neuere, but gob aboute sekyng whom he may deuoure. There is no man so parfit ner so holy but bat som tyme hab temptacions, & we move not fully lacke hem. Neuerbeles temptacions 4 are ofte tymes rist profitable to man, bour bei be hevy & greuous, for in hem a man is mekid, purged & sharply tauzt. All holy men han gon & profited by many tribulacions & temptacions; & bei bat mist not 8 wel suffre temptacion were made men repreued & failed in her way. Neibere is none ordir so holy, ner no place so sure ne2 secrete, but bere bib temptacions or adversites. There is no man all sure fro temptacions 12 whiles he lyueb; for in ourself is wherof we be tempted, sib we are borne in concupiscence. Whan oon tribulacion or temptacion gob, a nober comeb, and euer somwhat shul we have to suffre, for we loste be good of 16 felicite. Many men sekib to ouercome temptacions onely by fleyng of hem, & fallib muche more greuously in hem. By onely fleying we move not ouercome, but by pacience & mekenes we shul be strengere pan 20 all oure enemyes. He pat onely outwarde declineb fro temptacion, & takip it not up by the rote, shal litel profite; but raper temptacions shul come upon him ayen, and he shal fele worse & worse. Thou shalt 24 ouercome hem better litel & litel by pacience & longanimyte, wib be helpe of god, ban wib duresse & bin oune importunitie. In temptacion ofte tymes aske counseile. Be not harde to him bat is tempted, but 28 seue him comfort, as bou wilte3 to be doon to be. The begynnyng of all temptacions is inconstance of herte & litel trust in god, for as a ship wipoute gouernaunce is stired hiderwarde & piderwarde wip be wawes, so a 32 man bat is remysse & holdib not stedfastly his purpos is dynersely tempted. ffire preuep golde, & temptacion

1 C. 'to deceyve be.' 2 'sure ne' is not in C.
3 C. 'woldest wille.'

#### I. xiii.] Of resisting Temptation.

preuep be ristwise man. Ofte tymes we wote neuer what lieb in oure power to do, but temptacion openib what we be. Neuerpeles we owe to wake principaly aboute

4 be begynnyng, for ban is be enemy soonest ouercome, if he be not suffrid to entre unto be dore of be mynde, Principlis obeta. but anon as he knockib, lete mete him at entre.1 ffirst bere comeb to mynde a symple bougt, after bat a

8 stronge ymaginacion, & than delectacion, & a shreude meving & assentyng. So be wicked enemy, whiles he is not wipstonded in be begynnyng, entrib in litel &

litel til he be all inne; and be lenger bat a man tarieb

12 in wipstonding, be more feble he waxib continually, & his enemy ayenst him more mixty. Somme men haue most greuous temptacions in be begynnyng of her conuersion, somme in be ende. Somme by all her lif

16 hab non esc. Many men are temptid ful esily, after be wisdom and equite of be ordynaunce of god, bat peisib be states & merytes of men, and ordeineb all binges to be helpe of his chosen children. Wherfore we owe not

20 to dispeire whan we ben temptid, but be more feruently Do not despair when tempted, pray god, but he vouche saf to helpe us in eueri tribulacion, for he, as seint poule seith, shal make in tribulacion suche profityng, pat we shul2 suffre it & abide

24 it. Wherfore lete us make oure soules under be mixty honde of god in euery tribulacion & temptacion, for hem but are meke in spirit he shal saue & enhaunce. In temptacions & tribulacions is preued howe muche a

28 man profitib; and here is most merite, & vertu is beste shewed. It is no gret pinge if a man be deuoute & fervent, if he fele non hevynes; but if he suffre

1 Both C and D omit the quotation from Ovid-'Unde quidam dixit: Principiis obsta; sero medicina paratur.'

The line 'Cum mala per longas invaluere moras' which is necessary to complete the sense, and is added in some editions, is not in the Autograph of a Kempis.

<sup>2</sup> After 'shul,' C has 'mowe.'

paciently in tyme of adversitie, pere is hope of gret profityng. Somme men are preserved from gret temptacions, & in smale are daily overcomen, pat so made meke truste neuere in hemself in gret pinges, pat are 4 founde feble in so litel pinges.

Of fleying of temerary iugement.

Capitulum 14 xiiij.

Bowe pin eyen to piself, & be not a demer of oper 8 mennes dedes. In demyng opir men, a man laborib in veyn, ofte tymes errib and ligtly synneb; but in demyng & discussyng a man self, euere he laborib fruytuously. As it lieb in our herte, so for be most 12 parte we deme; & ligtly we lese true jugement for propre loue. If god were euer be true entencion of oure desire, we wolde not lixtly be troubled for wipstondyng of oure ovne witte. But ofte tymes 16 somwhat is hidde wip infurpe or comep wipoute furbe, bat also drawip us.1 Many priuely sekib hemself in binges bat bey done, & wote not berof. It semeb hem also to stonde in her gode pes, whan alt 20 binges fallib after her wille & her feling. And if it falle oper wise pan bey desire, bei are sone mevid & sory. For diversite of opinyons & of wittes ofte tymes growip dissencions bitwene frendes & neigh- 24 bours, bitwene religiouse and deuoute peple. Olde custom is harde to breke, & almost no man wol be lad obir wyse ban him semeb himself. If bou leene more to bin ovne reson ban to be subjective vertu of Ihesu 28 crist, it wol be late or bou be a man illuminate, for god wol haue us parfitly suget to him, & by loue

Judge thyself rather than thy neighbour.

Lean not on thine own reason.

<sup>1</sup> Here is added in margin, 'to inconvenyens.' This is not in C.

inflammate passe all maner mannys reson.

Of workes done of charite. Capitulum 15 xv.

wel is not to be doon for no pinge in his worlde, I ner for mannes loue. For be profit of him bat 4 is nedy a gode werke may som tyme be lefte or elles chaunged for be better; for in his maner of wise be gode worke is not destroied but chaunged. Wiboute charite be outward werke auailib noust; but what 8 euer be doon of charite, be it neuer so simple, ner so litel, all is fructuose. For god peisib2 more of hou gret Not the value of charite a man dob a werke ban hov gret a werke he dop. He pat loue muche dop muche, and he dop

the work is most important, but spirit in which

12 muche bat dob a pinge wel. He dob wel bat serueb more be common wele ban his oune wele. Ofte tymes it semeb to be charite, & it is carnalite; for carnal inclinacion, propre wille, hope of rewarde, affeccion of

16 profyt, are but seldom oute of be way, but euere redy. He bat hab very & parfit charite sekith himself in no bynge, but oonly desireb be glory of god in all binges & aboue all pinges. Also he hap envie to no man, for

Seek not thyself, but the glory of

- 20 he loued no propre ner pryvate ioy; ner he wol not ioy in himself, but aboue all pinges he desirip to be made blisful in god. He ascriue to no man eny good pinge, but holy referrib all bynges to god, of whom bei
- 24 proceden originaly, in whom all seintes restib finaly. O he pat had verrely pat konnyng<sup>3</sup> of charite, shuld treuly4 fele bat all erbely binges are ful of vanyte.

Of beringe of opir meanes infirmites and 28 defautes. Capitulum 16 xvi.

Suche pinges as a man may not amende in himself & in opir, he owip to suffre paciently, til god

1 C, 'Thogh for.'

<sup>2</sup> C. 'preisip.' But D is right. Lat. 'pensat.'

IMITATION.

The Latin is 'scintillam.' The translator must have read word 'scientiam.'

C. 'verily and truely.' the word 'scientiam.'

ordeyne be contrarve. Thenke perauenture bat it is bettir to be to suffre such contrarieties for bi preuing & bi pacience, wiboute be whiche oure merites are of litel price. Neuerbeles bou owist for suche impedimentes 4 pray mekely god bat he vouche saf to helpe be, bat bou mowe suffir benignely. If eny suche [ther be pat]<sup>1</sup> be onys or twies amonisshed, and wol not agre, ner be counseiled, striue not wip him, but committe att to 8 god, bat his wille and his worship be doon & had in all his seruauntes, pat can wel turne euel into god.2 Studie to be pacient in suffring & beringe obir mennes defautes & all maner infirmites; for bou hast many 12 pinges pat must be suffrid of opir men. If pou mowe not make piself suche as pou woldist, hov maist pou haue a noper at by plesaunce? Gladly we desire to haue opir men parfite, but we wol not amende oure ovne 16 defautes; we wol bat obre men be streitly correcte, and

Bear with perverse brethren;

others have sometimes to bear with thee.

We are more ready to amend others than ourselves.

We need each other, and must

we ourself wol not be correcte. Ober mennes large licence displesib us, but we to ourself wol have no binge denyed bat we aske. We wol have obir restreyned 20 by statutes, & we wol suffre us in no wyse to be more restreyned. And bus it apperib hov seldom we peyse oure neighboure as ourself. If all men were parfit, what had we pan to suffre of opir men for god. Now perfore 24 god hab ordeyned bat we shul lerne every to bere opirs birdon, for pere is no man wipoute defaute, no man wiboute birden, no man sufficient to himself, no man wise ynow to himself; but we must bere 28 togidres, comforte togidre, helpe togidre, teche & amonisshe togidre. What every man verily is, best is<sup>3</sup> shewid by occasion of aduersite; for occasions make not a man frayle,4 but bei shewib what be man is. 32

Later, in margin. Not in C.
 Corrected to 'good' by a later hand.
 Later.

<sup>4</sup> In margin; 'fragilem' is untranslated in C also.

it behoued pat pou lerne to breke bi self in many

Of Religiouse lyf. Capitulum 17 xvij.

L pinges, if you wolt accorde & kepe pes wip opir. 4 It is no litel pinge a man to dwelle in monasteries & congregacions, & pere to lyue wiboute querell, & so treuly to abide to his lyues ende. Blesful is he but here lyueb wel & graciously endib. If bou wolt 8 stonde duely & profite, acounte be as an exile & a pilgrym upon erbe. It bihoueb be to be a fool for The religious crist. If bou wolt lede a religiose lif, habite & tonsure Christ. litel auailib; but chaungyng of maners, & hool mortifi-12 cacion of be passions, makib a very Religious man. He bat sekib obir ban purely god, & helbe of his soule, he shal not fynde but tribulacion & sorwe; ner he may not longe stonde in pes but if he enforce himself to 16 be lest & suget to all. Thou comest 1 to serue & not to gouerne; knowe wel bat bou art called to suffre & to He is called to labore, not to be idel & telle tales. Here are men labour. preued as golde in be fornace, here may no man

Of be ensamples of holy fadres. Capitulum 18 xviii.

20 stonde but yf he wol meke him self with all his

herte for god.

Deholde be quicke ensamples of olde fadres, in be whiche shynep very perfeccion, & pou shalt se how litel it is & almost nougt but we do. Allas! what is oure lif compared to hem? Holy men & be frendes of 28 god haue seruyd oure lorde in hongre & burst, in colde & nakednes, in labore & werynes, in wakinges & fastinges, in praiers & holy meditacions, in persecucions & many repreues. O hov many & hov greuous tribula-32 cions suffrid apostels, martires, confessours, virgines, & all Religiouse pat wolde followe be steppes of crist! for

saints of old time,

1 C. 'camest.' 2 C. 'shone.'

### Of the Examples of the Holy Fathers.

bei hated her soules, bat is to say, her bodely lyues, bat bei mist kepe hem in to lif euerlasting. O hov streist a lif lyued holy fadres in deserte! how longe & hou greuous temptacions suffrid bei! hov ofte were bei vexid 4 of be enemy! how contynual & hou feruent praiers

and how they ore the cro

They were given us for examples;

1 C. 'stronge.'

offrid bei to god! hov sharpe abstinences dide bei! hov gret zele & feruour had bey to spiritual profityng! hou gret1 batelle kepte bei aboute destruccion of vices! hov 8 pure & rist intencion helde bei to god! By be day bei labored, and be niztes bei yaue hem to praiers, bouz in laboryng bei cessid not from inwarde praier; euery tyme bei spendid fruytfully, euery houre to take hede 12 to god semed short, and for gret swetnes of contemplacion som tyme was foryeten be necessite of bodely Thei renounced all maner richesse, dignites, worshipes, frendes, & kynne; bei kepte to haue 16 nouzt of be worlde, unnebe bei toke bat was necessary to be lyf, and sorwed to serue be body in his necessite. Thei were poore of erbely binges, but rist riche in grace & vertues. Outwarde bei were nedy, but in- 20 warde bei were refreshid wib grace & gostly comfort. To be worlde bei were alienes, but to god bei were familiare frendes. To hemself bei semed as nouzt & despised of be worlde, but in be eyen of god bey 24 semed<sup>2</sup> preciose & chosen. Thei stode in very mekenes, bei liued in simple obedience, bei walked in charite & pacience; and perfore euery day bey profited in spirit and gate gret grace anenst<sup>8</sup> god. They were yeuen as 28 in ensample to all Religiose men, and bese owe to prouoke us more to lyue & profite wel pan pe gret nombre of sluggussh4 and leuke men to make us remysse & laxe. O hov gret was be feruour of religion in be 32 begynnyng of his institucion! O hov gret deuocion of praier, hou grete zele of followynge of vertu, hov gret

<sup>2</sup> C. 'were.'

4 C. 'slugged.'

3 C. 'ayenste.'

## I. xix.] Of the Exercises of a good Religious Man.

discipline pat tyme proue! hou grete reuerence & obedience under reule floured in hem all! Witnessib

vit bere steppes bat are lafte, but bei were verily holy 4 men & parfite men, but figting so doutely brewe be worlde under foot. Nov is he accounted grete pat is not a breker of be rule, bat can suffre paciently bat befallib.2 O be sluggussnes & be negligence of oure but how far do we 8 tyme, bat we so sone declyne from oure raper feruour, and are wery to lyue for sluggussnes<sup>3</sup> and werynes! Wolde god bat be profityng of vertu slepe not utterly

fall below them!

Of pe exercises of a gode Religiose man. Capitulum 19 xix.

in be, bat hast seen so many ensamples of deuoute

12 men!

The lif of a gode Religiose man owip to shyne in 16 L al maner vertu, pat he be suche inwarde as he apperib outward to men. And workely it owib to be muche more inwarde, ban bat bat is seen outwarde. For god is oure beholder, whom souerainly we owe to 20 worshipe where euer we be, & go clene in his sight as Euery day we owe to renewe oure purpose, & stere ourself to feruour, as boug we had be4 first conuertid, & say, 'helpe me, lorde god, in my gode purpos 24 & in by seruice, and graunte me bis day to begynne

Every day our newed.

parfitly, for nougt it is bat I have do unto bis tyme.' After oure purpos, so is be course of oure profityng; and he pat wol profite wel hap nede of gret diligence; for 28 if he pat purposib sadly, failib ofte tymes, what shal falle of him bat seldom or neuere purposib eny binge sadly? Neuerpeles in diuerse maners it happenip men

1 The Latin is 'viguit,' But C has 'prove,' and a later

hand has changed the word in D to 'proved.'

2 C. 'he taketh.' The orig. is 'quod accepit.' The text of D appears to have been altered here. 3 C. 'sluggedness.'

Here C inserts 'bis day.' The Latin has 'hodie' here as well as further down.

Of the Exercises of a good Religious Man. [I. xix.

to forsake her purpos; and bouz yt appere list, sit it is not wiboute som maner of hindring. The purpos of ristwise men hangeb raber in be grace of god ban in mannys ovne wisdom, in which bei truste euer in all 4 binges bat bei dob.1 ffor man purposib & god disposib, ner mannes wey is not in man. Yf an accustumed exercise be som tyme lafte by cause of pite, or for profit of our neighboure, it may sone be recouered aven. But 8 if it be listly forsaken borugh hevynes of soule or negligence, it is vituperable, & wol be founde noyous. Lete us enforce us asmuche as we can, & yit shul we ligtly faile in many binges. But euermore somwhat in cer- 12 teyn is to be purposed, & namely ayenst bo binges bat most lette us. Oure outwarde & oure inwarde exercises bobe owyn to be serched & kepte in ordir, for bobe are expedient & helping to gostly profit. If bou mowe 16 not continualy gadre thiself togidre, namely som tyme do it, at lest onys2 a day, be mornyng or be evenyng.8 In be mornyng purpose, in be eventide discusse be maner, what bou hast ben bis day in worde, worke, & 20

Always have some definite spiritual improvement in view.

Never be altogether idle.

Be not absorbed in private devotion, to the neglect of the service of thy brethren. esily restreyne all be inclinacion of the flesshe. Be 24 neuere al idel, but eiter be reding, or wrytinge, or praieng, or benkyng, or somwhat laboring for the common profit. Bodely exercises are to be done discretly, not to be taken euenly & like of all men. The taken are not 28 common thinges, are not to be shewed outwards, for private thinges are more surely exercised in secret wise. Neuerpeles be war to be not slowe to common thinges, and more redy to private & singular exercises; 32 but the taken all the first thinges are due & enioyned, truly fulfille[d], by the termination of the flesshe.

pouzt; for in pese perauenture pou hast ofte offendid py god & py neizbore. Girde pe as a man ayenst pe fendes wickednes. Refreyne glotonie, & pou shalt pe more

<sup>&</sup>lt;sup>1</sup> 'or purposeth' is added in C.

<sup>3</sup> C. 'ones.'

<sup>4</sup> The d is supplied from C.

## I. xix, xx.] Of the love of Silence and Solitude.

be vacant tyme, zelde be to biself as by deuocion desirib. All mowe not have o. maner exercise, but oon bis, a nober bat, as according. Also for congruence [of 4 tyme] diuersite of exercises plesib, for somme are more sauory in festivale days, and somme in ferialt. Oper we nedib in tyme of temptacion, ober in tyme of pes & quietnes. Oper we must benke whan we are sory, 8 & oper whan we are gladde in oure lorde. In principale festes gode exercices owip to be renewed, & be helpe of be seintes more feruently to be sought. From feste into feste we owe to purpose, as bouz we shuld bat 12 tyme passe oute of his worlde, & go to he fest euerlastinge. perfore we owe to arraie ourself more bisely in deuoute werkes, & lyue be more deuoutly, and kepe every observaunce be more streigtly, as we bat shal in 16 haste receyue be rewarde for our laboure. And if it be delaied, lete us accounte ourself as men not fully redy. and unworpi to come to so gret a glory, be whiche shal be reueled in us in tyme ordeined; and lete us studie Study to be found 20 to make us redy to go out of be worlde.2 'Blisful is

24 Of love of silence, and to be allone. Capitulum 20 xx.

sette him aboue all his goodes.'

put seruaunt,' saib luke, 'whom oure lorde, whan he comeb, findib wakyng, for I say yow verily, he shal

Ceke be a convenient tyme to take hede to piself, & penke ofte tymes of pe benefetes of god. Leue 28 curiose binges, & rede suche maters bat raber zeueb Read, not things compunction pan occupation. Yf pou wipdrawe piself things edifying. fro voide spekinges & idel circuites, & fro vanites & herynge of tydinges, bou shalt finde tyme sufficient 32 & covenable for to have swete meditacions. The grete holy men, where as bei mizt, bei fledde mennes felou-

1 Later hand. Not in C.

2 C. 'body.'

Rather be silent than speak;

rather stay at abroad.

Beware of false security.

ship, & chace1 to lyue to god in secret places. Oon seide, as ofte tymes as I was amonge men, I comes a lasse man,' bat is to say lesse" holy. This we finde by experience whan we talke eny while. It is lightlier 4 a man ay to be still ban to not excede in wordes. It is more list a man to abide priuely atte home ban sufficiently to kepe himself beyng oute. Wherfore who euere purpose to come to inwarde & to spiritual 8 binges, it bihoueb him to decline fro be cumpany of peple5 with Ihesu. No man apierib surely outwarde but he pat louep gladly to abide at home. No man spekeb surely but he bat is glad to holde 12 his pes. No man is surely aboue but he bat wol gladly be binebe. No man surely comaundib but he bat hab lerned to obeye. No man loyeb surely but if he haue witnes of gode conscience. Neuerpeles be 16 surete of holy men was neuere wipoute drede of god, ner bei were be lasse besy & meke in hemself bou; bei had gret vertues & grace. The surete of shrewes growip of pride & presumpcion, and in be ende it 20 turnib into deceite. Promitte neuer biself surete in pis worlde, pous pou seme a gode religious man or a deuoute heremyte. Ofte tymes bei bat are best in mannys estimacion fallen most perilously for her owne<sup>6</sup> 24 trust. Wherfore it is not profitable pat pei lacke uttirly temptacions, but ofte tymes be impugned, lest bei be to seure & lest bei be lifte up by pride, ner lete hem not ligtly decline to outwarde consolacions. O 28 who bat neuer sourt transitory gladnes, who bat neuer occupied him in be worlde, hov gode a conscience shuld he kepe! O he bat wolde kutte awey al maner of veyne besines, and wolde penke al onely on gostly & 32

<sup>1</sup> C. 'chase.' 2 C. 'came.' 3 In margin; 'lasse' in text of C.

<sup>4</sup> For 'ay to be,' C has 'to be alle.' <sup>5</sup> For 'cumpany of peple' C has 'prees,' D has been red here, <sup>6</sup> C. 'overgrete,' altered here.

## I. xx.] Of the Love of Silence and Solitude.

godly binges, and sette al his hope in god, how gret

pes and quiete shuld he haue! There is no man worby henenly comfort but he diligently exercise him-4 self in holy compunction. If you hertly be compuncte, entre into by pryue closet, exclude al worldly noyce, as it is writen, 'Be ye compuncte in your pryue couches'; bou shalt finde pere bat wibouten bou shalt ofte tymes 8 lese. The celle wel continued waxib swete, and be celle evel kepte engendrib werynes. If in be begynnyng of bi conversion bou kepe bi celle & dwelle wel berin, it shal be to be afterwarde as a dere & wel biloued 12 frende & most plesant solace. In silence & quiete profitib be deuoute soule, & lernib be privetes of scriptures; pere he findep be flodes of teres, wherwip by euery nigt he mowe wasshe & clense hymself, pat 16 he mowe be be more familiar to his maker bat he wipdrawip him fer fro seculer noyce. He bat withdrawib himself from frendes & knowen men, god shal nye unto him, wip his holy aungeles. Better it is a 20 man to be hidde & take cure of hymself, pan taking non hede of himself to worche wondres. It is commendable a man of religion seldom to go oute, to fle to Seek not to see be seen, & not wille to se men. Wherto wolt bou se 24 bat be is not leful to haue? The worlde passib & his concupiscence. The desires of sensualite drawen to walking aboute; but whan be houre is passed, what

comeb berof but grucching of conscience & dispersion 28 of herte? A glad goinge oute ofte tymes bringib furpe a sorful comyng home, and a glad wakyng ouer even bringip furpe a sory mornyng. So euery flesshly ioy entrib in plesantly, but in be ende he bitib and 32 sleep. What maist bou se elleswhere bat bou maist not se here? lo here heuene, erbe, & all elementes, & of bese all pinges are made. What maist bou se elleswhere, bat may longe abide under be sonne? Perauen-36 ture bou waitist to be filled; but bou shalt neuer come

'Enter into thy

Dwell with Jesus in thy cell. perto. If pou sawist all pinges put are present, what were pat but a veyn sight? Lifte up pin eyen to God on hye, & pray god for by synnes & by negligences; leeue veyn to be veyn, & take bou hede to bo pinges 4 but god comaundib be. Shitte by door upon be, & calle to be Ihesu by loue. Dwelle wib him in by celle, for bou shalt not fynde elleswhere so gret pes. If bou haddist not gone oute, nor herde no tidynges, bou shuldist be 8 better abiden in pes. And sip it delitib be oper whiles to here newe tidynges, it bihoueb foluyngly to suffre turbacion of herte.

# Of compunccyoun of herte. Capitulum 12 21 xxi.

If you wolt eny wise profite, kepe be in be drede of god, & be not in to gret liberte, but refreyne bi wittes under disciplyne, & yeue not biself to un- 16 couenable gladnes. Yeue be to compunction of herte, & bou shalt finde deuocion. Compunccion openib many binges be whiche dissolucion sone lesib. Wonder it is but a man may at eny tyme be glad, bat considrib his 20 exile & so many perels of his soule. For ligtnesse of be herte & negligence of oure defautes, we fele not be sorowes & be harmes of oure soules, and ofte tymes we lawhe veinly, whan we shuld by reson raper wepe. 24 There is no verrey liberte ner gode merbe but in be drede of god, wib a gode conscience. Blisfull is he bat may putte awey euery letting distraccion, and bringe himself to be onehed of holy compunccion. Blisful is 28 he bat voidib fro him al bat may defoule or greue his conscience. ffigte manly; custume is ouercome wib custume. If pou canst leue men, pei shul wel leue and suffre be to do bin ovne dedes. Drawe not to be be 32 maters of ohre men, & implie not hiself in causes of grete men. Haue byn eye first upon thiself, & amonisshe

Let good habits supplant evil

#### I. xxi.] Of Compunction of Heart.

biself spiritualy before all obir bat bou louist best. bou have not be favour of men, be not sory perfore; but lete his be greuous to be, hat hou hast not hiself wel 4 & circumspectly, as it besemeth be seruaunt of god & a denoute religiouse man to lyue. Ofte tymes it is more profitable & more sure bat a man have not many comfortes in his lif, after he flesshe namly. And but we 8 haue not or bat we seldom fele godly consolacions, it is oure ovne defaute; for we seke not compunction, ner we put not utterly awey veyn & outwarde comfortes. Knouleche be not worbi godly consolacion, but raber 12 worbi muche tribulacion. Whan a man is parfitly compuncte, pan is all pe worlde greuous & bitter to A gode man findib sufficient mater of sorewing & weping; whehir he considre himself, or benke on within and 16 his neighbore, he shal knowe pat no man lyueb here wiboute tribulacion. And be more streigtly bat he

There is much

- considrib himself, so muche more he sorewib. Maters of ristwys sorwe and of inwarde compunction are oure
- 20 synnes and oure vices, where in we lye wrapped so bat we move but seldom beholde heuenly binges. bou bouztist ofter on debe ban bou dost of longe lif, no doute but bou woldist more feruently amende biself. Or
- 24 elles if bou woldist hertly beholde be peynes of helle & purgatory, I bileue bat bou woldist gladly suffre peyne, labour, & sorwe, dredynge no maner of rigour; but for bese gob not to be herte, and yit we love blaundisshinges,
- 28 berfore we remayne colde & slowe. Ofte tymes it is nede of spirit wherof be wrecchid body so ligtly compleineb. Pray perfore mekely to oure lorde, bat he Pray for a spirit zeue be be spirit of compunccion, & say wib be prophete,
- 32 'ffede me, lorde, wib be brede of teres, & zeue me drinke in teres in mesure.'

1 In margin. C has 'sat,' which seems to have stood originally in D.

'Purgatory' is erased in C.

Of the Consideration of Human Misery. [I. xxii.

Of consideracion of mannes misery.

Capitulum 22 xxii.

Trecchid bou art where euere bou be, & whibersoeuer bou turne be, but yf bou turne be to god. 4 What art bou troublid, bat all binge comeb not to be as bou willest or desirist? who is bat, bat hab all binge at his owne wille? neiper I ner bou, ner no man in erbe; pere is no man in his worlde wipoute som maner of tribu-8 lacion or anguisshe, bou; he be kinge or pope.1 Then who is in best cas? for sobe he pat may suffre eny binge for goddis sake. Lorde, now bere are many weike folke that seyne, 'O hov gode a lif pat man hap, hov 12 grete, how riche, how mixty, how hye he is!' beholde heuenly godes, & bou shalt se bat all bese temporall godes bib as noon, but bei bib ful uncertein, & more grevinge ban esynge, for bei are neuere had 16 wipoute besynes and drede. It is mannys felicite to haue temporall godes in abundaunce, but mediocrite sufficib him. Verily it is a misery to lyue upon erbe. The more spiritual bat a man wol be, be more this 20 present lif apperib bitter; for he felib better & seeb more clerly be defautes of mannys corrupcion. For to ete, to drinke, to wake, to slepe, to reste, to labore, & to be soget to be necessites of kynde is very misery, and 24 an affliction to a deuoute man, but wolde fayn be lose & fre fro synne. The inwarde man is ful sore greued wib bodely necessites in his worlde. Wherfore he prophete praieb deuoutly bat he move be fre fro hem, 28 saieng: 'Lorde, delyuere me fro my necessites.' But wo to hem bat knowe not her misery, but more we to hem bat loued his misery & his corruptible lif. ffor here bed somme pat so hertly clippip pis wrecchid lif pat pouze 32 bei mowe unnebe haue her necessaries wib laboringe, yea & beggyng, yet if bey mist lyue here euere, bei wolde

Human life is wretched.

Wee to them who love this miserable life!

1 'Pope' is partly erased in C.

## I. xxii.] Of the Consideration of Human Miscry.

take none hede of be reme of heucne. O be madde men & oute of true bileue, bat lyne so depely in erbely binges bat bei sauore non heuenly binges. But bese

- 4 wrecches ait in be ende shul greuously fele, how nougt it was & hov vile pat bei haue loued. But be seintes of god & all deuoute men & frendes of crist, haue not take hede to pat pat plesip be flesshe, ner to hem but
- 8 have floured in bys worlde; but al her hope & al her intencion hab be to binges euerlastynge. All her desire was borne up to pinges inuisible & abiding, lest by loue Desire things unof pinges visible bei were drawen to bese lowest binges.

12 Brober, lese not bi confidence of profityng to spiritual binges: 4it hast bow tyme & houre; why wolt bou tary by purpos til to morow? Arise & begynne anone, &

say, 'Now is tyme of [doinge, now is time of] purg- Be up and doing. 16 ynge, now is tyme of amendyng.' Whan bou art euel

at ese, ban sey, 'Now is tyme of merite.' Thou must go broghe<sup>2</sup> fyre & water or bou come to refresshing. if bou do force to biself, bou shalt neuere ouercome vice.

20 Al pe while pat we bere pis fraiel body, we can not be wipoute synne, ner lyue wipoute hevynes & sorwe. We wolde gladly have quiet from al misery, but for as muche as by synne we loste innocence, we loste also

24 very blesfulnes; perfore we must kepe pacience & abide be mercy of god, til bys wickednes go away, & bis mortalite be swolwyd up of lyfe. O hov gret is mannys frailte bat is prone & redy to vices! bis day bou art

28 shryuen of by synnes, and to morow bou dost like synnes ayen. Now bou purposist to be ware, & wibin ij. houres \* pou dost as pouz pou haddest neuer taken suche purpos. Wherfore we have gret cause to meke 32 ourself [and never to feele any grete thinge of oure

selfe],4 for we bib so frail & so unstable. Also it may <sup>1</sup> Supplied from C.

2 C. 'bi.' The text has been altered in D. 3 '2 hours.' The Latin is 'post horam.' 4 Supplied from C.

The time for rest

sone be loste by negligence pat is unnepe goten in grete tyme by grace. What shal falle of us in pe ende pat are sluggussh<sup>1</sup> so early? Wo be to us, pat pus wol decline to reste, as pouz pere were pes & surete, sip pere apperip 4 zit no steppe of very holines in our conversacion. It were nede pat we were nowe enformed as yonge nouyces to gode maners, if perauenture pere were eny hope of amendement to come, or of more spiritual profitynge. 8

## Of meditacion of deth. Capitulum 23 xxiii.

This day a man is, & to morow he apperip not. Ful sone shal bis be fulfilled in be; loke whether bou canst do obir wise.2 And whan man is oute of sixt, sone 12 he passib oute of mynde. O be dulnesse & be hardenes of mannes herte, but onely benkib on binges present, & prouidib not more for binges to come! Thou shuldist haue be so in every dede & every bougt, as boug bou 16 shuldist dye anon. If bou haddist a gode conscience, bou shuldist not moche drede debe. It is better to eschue synnes pan to fle depe.3 If pou be not redy to day, how shalt bou be redy to morow? The morwe is 20 a day uncerteyn, & what wost bou if bou shalt lyue to morwe? What auailib it to lyue longe, when ther ys lytell amendment?4 A longe lif amendib not at all tyme, but som tyme encrescit synne. Wolde god 24 bat we lyued wel in his worlde o. day! Many men acountin be geres of her conversion, but ofte tymes litel is be fruyt of amendement. If it be dredful to dye, perauenture it is more perilous to lyue longe. Blisful is 28 he bat hab be houre of his debe euere before his eyen, & pat every day disposeb himself to dye If bou have seen eny man dye, penkib bat bou shalt go be same wey.

Live as if thon wert to die forthwith,

<sup>1</sup> C. 'slugged.' The word has been altered in D.

<sup>&</sup>lt;sup>2</sup> The order in the opening sentences in both C and D differs from that in the Latin.

<sup>3</sup> This sentence is omitted in C.

<sup>4</sup> C has, 'if we amende but litel,' D has been altered here,

#### I. xxiii.] Of Meditation on Death.

come to be even. And whan even comeb be not bolde to be here1 piself the mornyng. Wherfore be euere 4 redy, & lyue so bat debe finde be neuer unredy. Many men dien sodenly & unavised; for what houre we were not be some of man shal come. Whan bat last houre comep, bou shalt begynne to fele all oper wise

Whan it is mornyng, wene biself bat bou shalt not

"We know not

8 of by lif pat is passed, & pou shalt gretly sorwe pat pou hast be so remysse & so negligent. O hov blessed is he, bat laborib to be suche in his lyf as he desirib to Be such in life as be founde in his debe! These shul zeue gret trust to found in death.

12 dye, parfit contempte of be worlde, feruent desire of profitynge in vertues, loue of discipline, labour of penaunce, promptitude of obedience, denyeng of himself,

beryng of al maner adversite for be loue of crist. 16 While bou art hool, bou maist do muche good; but

whan bou art syke, I wote not what bou maist do. ffewe pere bib bat are amendid by siknes, as bey bat gon muche a<sup>2</sup> pilgrymage are but seldom be holier. Delaie not be

20 helpe of by soule for trust of frendes and of neighbours, for men wol foryete be sonner ban bou wenist. It is better now to make prouysion by tyme, & sende to fore

som good, pan to truste in oper mennes helpe. If pou 24 be not besy for biself now, who shal be besy for be in

tyme comyng? Now tyme is rigt preciose; but allas! Time is precious. but bou spendist it no more profitably, where in bou

maist deserve where of everlastingly to lyue. Tyme 28 shal come but bou shalt desire o. day or an houre for bin amendement, & pou wotist not whepir pou shalt gete it. O my dere frende, of hov gret perel maist bou make be fre, & of hov gret drede delyuere piself,

32 if you be now euermore dredful & suspecte of debe! Studie to lyue so now, pat pou mowe in pe houre of debe raper ioy ban drede. Lerne now to dye to

<sup>1</sup> An error for 'behete,' i. e. promise. C has 'byhiete.' The Latin is 'polliceri.' Chas 'on.'

Die now to the world, and hereafter thou shalt live with Christ be worlde, bat ban bou mowe begynne to lyne wib crist. Lerne now to despice all binges, bat bou mow ban go frely to crist. Chastise now by body by penaunce, bat bou mowe ban have certyn confidence. And, bou 4 fool, wherto benkist bou biself to lyue longe, sib bou art sure of no day? how many are deceived, & avenst all hope drawen oute of be body! how ofte hast bou herde men say, bat man was slaien wib a swerde, he 8 drouned, he falling from hye brake his nek, he in etinge sodenly waxid stif, he in pleyeng toke an ende, anoper wib fire, a noper wib yren, a noper wib pestilence, a noper slaien amonge peues. And so be 12 ende of all is debe, & mannys lif passib awey sodenly as a shadowe. Who shal have mynde on be after bi debe, & who shal praie for be? Do, my dere brober, now what bou maist do, for bou wost not whan bou shalt dye, and 16 bou wost not what shal come to be after by debe. Whiles bou hast tyme, gadre riches immortale; benke no binge but bi soule helpe; charge onely bo binges bat longib to bi soule.1 Make be now2 frendes, worshiping 20 holy seintes, & following her werkes, but whan bou failist in þis lyf, þei receiue þe into euerlastinge tabernacles. Kepe biself as a pilgrime & a geste upon be erbe, to whom longib no binge of worldly besynes. 24 Kepe bin herte fre & rere it up to by god, for bou hast here non abiding cite; bider directe3 praiers & daily mornynges wib teres, bat by spirit after bi debe mowe deserue blisfully to come to our lorde.

Behave as a pilgrim and a stranger here.

# Of pe iugement and of pe peynes of synners. Capitulum 24 xxv. (sic).

In all pinges beholde pe ende, & hov pou shalt stonde before pe rightwise Juge, fro whom is no 32

<sup>1 &#</sup>x27;bi soule' is omitted in C. The Latin has 'quae Dei sunt.'

<sup>&</sup>lt;sup>3</sup> 'dresse' in C, The word appears to have been altered in D,

## I. xxiv.] Of Judgment, and the Punishment of Sinners.

binge hid. He is not quemed wib ziftes, he receueb non

excusacions, but pat rigtwys is he shal deme. O bou most wrecchid and unsauory synner, what shalt bou 4 answere god, knowing all bin eveles, bat som tyme art aferde of be lokyng of a man bat is wrope? Why dost bou not prouyde for biself ayenst be day of dome, whan no man shal be excused ner defended by a 8 nober, 1 but every mannes birden shal be ynow to himself? Now by labour is fruytful, bi weping acceptable, bi mornyng exaudible, bi sorowe is satisfactory and purgatory. He hap a gret & an holsom purgatory 12 bat paciently receyueb wronges, bat sorowib more for obir menues malice ban for his owne wronges, bat gladly praich for his aduersaries, & hertly foryeuib his trespassours, bat tarieb not to aske forgifnes of ober, 16 pat more listly [forgeueth] 2 pan he is wrop, pat dop violence to himself, but laborib in all wises [to holde] 3 his flesshe under be spirite. Bettir it is to kutte awey & purge by synnes & bi vices here, ban to reserve 20 hem to be purged in tyme comyng. Verily we deceyue ourself by inordinate love of our flesshe. What obir pinge shal pat fire deuoure but onely by synnes? be more but bou sparist biself now and followist bi flesshe, 24 be lenger bou shalt be punysshed, & be more matere of brenyng bou reservist. In what binge a man hab synned, in bo binges a man shal be punysshed. slowe men shul be pricked wib brenyng prickes, and 28 glotonous men shal be turmented wib gret hungre & come its approgret burst, be lecherovs men & louers of her lustes shul be poured on wip brenyng picche & stynkyng And be enviouse shul whoule for sorowe 32 as wode houndes, and pere shal no vice be but bat he shal have his oune propre turment. There proude men shul be fulfilled wip all maner shame and

Have thy purga-

Every vice shall priate punish-

<sup>&</sup>lt;sup>2</sup> In margin. C has 'hath mercie.' 1 C. 'any other.' 3 In margin. C has 'to subdue.' IMITATION.



#### 34 Of Judgment, and the Punishment of Sinners. [I. xxiv.

confusion. And coueitouse men shul be enstreited wib

most wrecchid nede. There shal one houre be more greuous in peyne ban an hundred zere here in most laborose penaunce. pere is no rest, no consolacion to 4 dampned folke; here som tyme men cessin fro labores, & are solaced by her frendes. Be now besy & sorwing for hi synnes, hat hou move stonde sure in he day of iugement wib blisful men. Than shul riztwise 8 men stonde in gret constaunce ayenst hem bat haue anguysshed hem & oppressed hem; ban shal he sitte to deme, bat now subduit him makely to be jugementes of men; pan shull be poure & pe meke haue gret trust, 12 and be proude man shal drede on euery syde. Than it shal appere pat he was wise in pis worlde, pat lerned for crist to be a fool and despised; pan shal plese every tribulacion suffrid paciently for crist, and all wicked- 16 nes shal stoppe his moupe; pan shal every devoute man ioye & euery vnreligious man sorowe. Than shal be flesshe but hab ben in affliction, ioy much more pan he pat hap be norisshed in delicats 1; pan shal pe 20 vile habite shyne brist, & be sotel clobe shal be derke; ban shal be more preised a poure cote ban a golden paleys; pan shal helpe more 2 constant pacience pan att be worldis mist; ban shal be heier exalted meke 24 obedience pan all worldly wisdom; pan shal more glade a man a pure & a gode conscience ban gret philosophie; ban shal peise more contempte of riches ban all be tresour of be erbe. Than shalt bou more be 28 comfortid of deuoute praier pan of delicat etyng; pan bou shalt raper ioy of wel kepte silence pan of longe talkyng; þan shul more auaile holy workes þan many faire wordes; pan shal more auaile streizt lif & harde 32 penaunce ban all erbely delectacion. Lerne now to suffre in a litel, pat pan pou mow be delyuered fro more gieucus peynes. Preue here first what bou mowe

Then shall the things of this life be seen as they truly are.

Suffer now, that thou mayest not suffer then.

<sup>1</sup> C. 'delices.' <sup>2</sup> Later.

suffre afterwarde. If bou move not suffre here so litel pinges, hou shalt bou mowe suffre euerlastinge turmentes? If now so litel a passion makib be impa-4 cient, what shal helle do pan? Lo verily bou maist not haue ij. ioys, to be delited in his worlde, and afterwarde to regne wib crist. If bou haddist lyued unto now in worshipes & lustes of be worlde, what mist all but 8 availe be, if it happened be to dye in his moment? All pinges perfore are vanyte, saue to love god & to serue him allone. ffor he but loueb god wib all his herte dredib neiber debe, ner turment, ner iugement, 12 ner helle, for partit loue shal make to god a redy way & a sure comyng. He bat zit delitib to synne, it is no wondir bous he drede debe & be iugement. Neuerbeles it is good but, yf loue can not reuoke be fro Iflore will not 16 synne, at lest lete drede do it; for he put puttip sin, let fear do it. behinde be drede of god, may not longe stonde in

Of be feruent amendement of al a mannes xxv Capitulum 25. 20

good, but he shal sone renue in to be fendes gnares.

Be waking & diligent in he seruyse of god, & henke ofte tymes wherto hou comyst & forsokist he worlde. Was it not for you woldist lyve to god, & be 24 a spirituel man? Wherfore be fervent to profityng, for Be fervent in bou shalt receyuo mede for bi labores, & ban shal no more be drede ner sorowe in bi costes. Thou shalt labore now a litel, & pou shalt finde gret rest and 28 euerlasting gladnes. And if pou abyde true & fervent in worching, witoute doute god shal be true & riche in rewardynge. Thou owist to kepe a gode hope pat bou shalt come to be victory, but it is not 3 behofult to 32 make be sure, lest bou waxe sluggussh4 or proude.

<sup>&</sup>lt;sup>2</sup> C. 'cameste.' <sup>1</sup> C. wrongly has 'jugemente.'

<sup>3 &#</sup>x27;not' is wrongly omitted in C. 4 C. 'slugged.' The word has been altered in D.

#### 36 Of Zealous Amendment of our whole Life. [I. xxv.

There was a man in gret hevynesse, ofte tymes doutinge bitwene drede & hope. And on a tyme, en-

combrid with gret sorowe, he fel down prostrate in his praiers before an auter in be chirche; bis he bouste in 4 his mynde, wolde god I wiste bat I shulde perseuere. And pan he herde wip in himself an aunswer fro god: 'What & bou wist, what woldest bou do? Do now as bou woldist do pan, & tou shalt be sure ynow.' & anon 8 he was comfortid, & committed himself to be wille of god, & be douteful fluctuacion cessid, & he wolde no more serche curiously of binges bat were to come, but raper studied to enquere whiche was be wille of god 12 wel plesyng & parfit, to begynne every gode worke & to parforme it. 'Truste in our lorde & do godenes,' saib be prophet, 'and dwelle upon be erbe, & bou shalt be fedde in be richesse berof.' Oon binge bere is bat 16 lettib many men fro profityng & feruent amendyng, horrour of difficulte, and labour of strivinge or of Thei aboue all opir profitip in vertues pat enforcib hemself most manly to ouercome bo binges 20 bat are most greuous & most contrary to hem; for pere man most profitip, & most . . . 1 grace deseruip, where he ouercomes himself, & mortifies in spirit. But all have not liche muche to overcome & mortifie. 24 Neuerpelater a diligent louer<sup>2</sup> shal be more mixty to profite, bou; he have mo passions, ban he bat is wel manerd, beyng lasse fervent to vertues. And ij. pinges specialy helpen to gret amending; pat is, a man to 28 wibdrawe him wib violence fro suche binges as nature is viciously inclined to, and to feruently labore for be good but he moste nedib. Also studie most to eschue

Pry not into the future, but ask simply what is the will of God.

Labour most fervently for the graces thou wantest most.

& ouercome po pinges pat most feruently displese 32 be in ohir men. Take by profityng in euery place, pat,

<sup>1</sup> Here C has 'ample.'

<sup>&</sup>lt;sup>2</sup> C. 'yelar' (= zelator). The word has been altered in D. The Latin is 'aemulator.'

## I. xxv.] Of Zealous Amendment of our whole Life.

if bou here or se a gode ensample, be feruent to followe

it. If bou considre eny pinge bat is to be blamed, be war bat bou do it not, and if bou do it at eny tyme, 4 studie sone to amende it. As byn eye considrib obir folke, so oper men notib be. Hou swete it is, hou mery it is, to se fervent & deuoute brebren & wel manerd & under discipline, and hou sorowful & hevy it is to se 8 brepern goyng inordinatly, pat exercisen not be pinges as bei are called to! hou noyous is it, a man to take non hede of be purpos of his callyng, and to bowe his witte to suche binges as are not committed to him! Haue 12 mynde on be purpos bat bou hast taken, & euere putte before be be ymage of the crucifixe. Thou maist be wel asshamed, beholding be lif of oure lorde ihesu crist, bat pou hast no more studied to conforme pe perto, pouz pou 16 haue ben long 1 in be way of god. The religiose man bat intentify & denoutly exercisib himself in be most holy lif & passion of oure lorde, he shal finde abundantly all binges bat are nedfull & profitable to him, ner 20 he shal have no nede to seke any better pinge wipoute Ihesu. O if ihesu crist come in to our herte, hov sone & how sufficiently we shuld be tauzt! The negligent religiose & pe leuke hap tribulacion, & on euery syde1 24 suffrib annguisshe; for he lackib inwarde comfort, & he is forboden to seke eny outwarde. The religiose man bat is wiboute discipline is open to a greuous falle. He but enermore sekib bo binges but are most laxe and 28 most remisse, shal euer be in anguissh; for o. pinge or opir shal euermore displese. How dob many religiose men bat are streited under claustral discipline, lyuen abstractly, etin pourly, are cloped boistously, laboryn 32 gretly, spekyn litel, wakyn longe, risyn erly, praien longe, ofte tymes redyn & kepyn hem in al maner discipline.2 Take hede of be Cartusienses, be Cister-1 Later.

<sup>2</sup> The termination of the verbs in this sentence is -eþ in C,

not -en; they have been altered in D.

Set ever before thee the image of the Crucified.

Submit thyself to discipline.

See how zealous some of the Religious are.

38

censes, & monkes & mynchines of diuerse religiouse, hou bei rise up euery nigt to singe to our lorde; perfore it is foule but bou shuldist be sluggussel in so holy a werke, where so gret multitude of religious folke 4 begynneb to joy to god. Wolde god bat noust elles we had to do, but ocnly to praise our lorde ihesu crist with all our herte. Wolde god bou nedid neuer to etc. ner drinke, ner slepe, but euer preise god, & to take 8 hede to spiritual studies: pan pou shuldest be more blisful pan now, whan pou seruist pe flesshe for eny maner nede. Wolde god bat bese necessites were not, but oonly spiritual refeccions of be soule, be whiche we 12 allas! tastib ful seldon. Whan a man is comen berto, bat he sekib his comfort of no creature, ban at first begynneb god to sauoure him parfitly. Than also he is wel content of euery chaunce, ban he wol not be glad for no 16 gret binge, ner sory for noo litel binge, but puttib himself holy and trustely in god, bat is to him all binges in all pinges, to whom no pinge perisship ner dieb, but all pinges lyuep to him & seruith him atte his bekenyng. 20 Haue mynde euer on be ende, & bat tyme loste neuer comeb ayen. Wib oute besynes & diligence shalt bou neuer gete vertues. If bou begynne to be leuke, bou begynnest to be euclat esc. But and bou yeue piself to 24 feruour, bou shalt finde gret pes, and bou shalt fele lizter labour, for be grace of god & loue of vertu. feruent man & a diligent is redy to all binges. It is more labour in wipstondyng vices & passions, pan to 28 swete in bodely labores. He pat eschuib not smale defautes, litel & litel shal slide in to gretter. bou shalt cuer ioy at even, if bou spende be day fruytfully. Wake upon thiself, styre biself, amonisshe biself; and 32 hou euer it be of ohir, foryete not hiself. So much bou shalt profite as bou puttist violence to biself.

Lukewarmness will leave thee ill at ease, but fervour will give thee peace.

1 C. 'slugged.' The word has been altered in D.

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16 Here begynnep of pe Amonicions drawyng gretly inwarde. Of inwarde conuersa-Capitulum primum. 1.

ure lorde saib but be reume of god is wib in youe. Turne piself to god wip all pin herte & forsake The kingdom of bis wrecchid worlde, and by soule shal finde rest. Lerne to despice outwarde pinges & to converte pe to inwarde binges, & bou shalt se be reume come into be; for be 24 reume of god is pes & ioy in be holi goste, be which is not yeuen to wicked men. Crist shal come to be, shewynge be his consolation, if bou make to hym with infurbe a worthy duelling place. All hys glory & 28 worship is wip infurpe, & pere is his plesaunce. His

visitacion is common & ofte with an inwarde man; wib him is his swete talkyng, graciose consolacion, muche wonderful famyliarite. Ey, bou true soule, araie by 32 soule to be spouse, bat he vouche saaf to come to be,

> 1-1 C. 'here bigyneb.' 2 C, 'boke,'

God is within us.

and to dwelle in be; for bus he saib, 'who so louib me shal kepe my worde, & to him we shul come, and in

Let Christ dwell in thee, and Him alone.

him make our duellyng place.' Wherfore zeue crist place, & as to all opir, holde hem oute. Whan bou hast 4 crist, bou art riche and it sufficib be; he shal be bi prouisour, by true procutour in all binges, so bat it shall not nede be truste in man. Men are sone chaunged, & failen wiztly. Crist abidib for euere, and stondib 8 stedfastly unto be ende. Grete trust is not to be put in a mortall<sup>2</sup> & fraile man, bou; he be profitable, & welbiloued; ner gret sorwe to be taken, bous som tyme he ayensay & be contrary: bey bat are bis day wib be, 12 to morwe bei mow be contrary; and in contrary wise bei bib ofte tymes turned as be wynde. Put all by trust in god, be he bi drede, be he by loue; he shal answere for be, & do wel, & as best is. bou hast here no dwell- 16 ing cite, and, where euer bou be, bou art as a straungere & a pilgryme; here getist bou no rest, but if bou be inwardly oned to crist. What lokist bou aboute here, sib bis is not be place of bi resting? In heuenly binges 20 owip to be pin habitacioun, and all erpely are to be considred as in a maner of passing, for all pinges passen, and bou also wip hem. Loke bat bou cleue not to hem, lest bou be take wib hem & perisshe. Lete by 24 benkyng be to be hye god, and bi praier be lifte up unto crist wiboute intermyssion. If bou can not beholde hye celestial pinges, reste in be passion of crist, & dwelle gladly in hys holy woundes, for if bou fle deuoutly to 28 be woundes & be preciose prentes of crist, bou shalt finde gret comfort in tribulacion, nor bou shalt not gretly charge mannes despisinges, & bou shalt listly bere bakbitinge wordes; for crist was despised of men 32 in his worlde & in his grettist nede among repreues

Cleave not to things that pass

away.

Thou hast no abiding city here.

<sup>1</sup> Lat. 'procurator.'

<sup>&</sup>lt;sup>2</sup> For 'mortall &' C has 'softe and a.' The text has been altered in D.

forsaken of his frendes & of his knowen men. Crist wolde suffre & be despysed; and bou wolt have all men frendes and benefactors? Crist had adversaries 4 & suffrid shreude spekers; & bou darst compleyne on eny body ?1 Wherof shal bi pacience be crouned,

if pere come non adversite? If pou wolt suffre noon contrarie, hou shalt bou be be frende of crist? Suffre suffer with Christ,

8 for crist and wip crist, if bou wolt regne wip crist. reign with Him. Yf bou haddist ones parfitly entrid in to be inwardes of Ihesu, & haddist sauored a litel of his brennyng loue, bou woldist pan sette nougt by byn owne profit

12 ner harme, but raper bou woldist ioy of repref done to be; ffor be love of Ihesu makib a man sette nougt by himself. A louer of ihesu and a very inwarde man, & fre from inordinat affeccions, may frely turne

16 himself to god, & lifte himself aboue himself in spirit, and pere reste fruibly. To whom all pinges sauoren as bei ben, not as bei are seide or trowede,2 he is very wise & taust more of god ban of men. He bat can

20 go wib infurbe & preise litel binges withoute furbe, he sekib no places, ner abidib no tymes, to have deuoute exercises. be inwarde man sone gadrib himself togidre, for he neuere pourib himself holy to outwarde binges.

24 Outwarde labour lettib not him ner nedful occupacion for be tyme; but so as binges comen, so he zeueb him to hem. He bat is wele disposyd ande ordeynyd in foorth, he chargith not be wykkyd & wondyrfull

28 hauyngys & beringes of men.<sup>3</sup> So muche is a man lette and distraite, as binges are drawen to him. If Be not distracted, it were wel wip be, and bou were wel purged, all shulde things.

if thou woulds

1 The order of the clauses is here different from that in the

<sup>2</sup> C, 'estemed,' D has been altered here.

<sup>8</sup> C has—'He pat is not welle disposed and ordinate with inforpe, he lovely be nyce and be wonderfulle havynges and berynges of men.' The translation in D corresponds with the original. The whole sentence has been erased and re-written in D.

turne be to good and to profit. Many binges as 3it trouble be & displese be, for bou are not 3it dede to biself, ner departid from all erbely binges. No binge so defoulib and intrikib mannes herte as impure loue in 4 creatures. If bou forsake outwarde comfort, bou shalt mowe beholde heuenly binges and ofte tymes haue iubilacion wibinfurthe

Of meke submyssion. Capitulum 2 ii.

Cette not muche perby who so be ayenst pe or wip

pe, but do so & charge pat, pat god be wip pe. In every pinge pat pou dost, have a goode conscience, & god shal defende pe, for him pat he wol helpe, no 12 mannys overthwartnes shal move noye. If pou can be still & suffre, pou shalt se wipoute eny doute pe helpe of our lorde; he knowip pe tyme & maner of helpyng pe, & perfore pou owist to reserve piself to him. To 16 god it longip to helpe, and to delyvere from all confusion. Ofte tymes it availip to pe keping of gretter mekenes, pat opir men knowe oure defautes & repreue hem. Whan a man mekip himself for his defautes, pan 20 he pesip opir ligtly, & esily makip satisfaccion to hem pat were displesed. The meke man god defendip & delyverip, pe meke man he lovep & comfortip, to pe

meke man he bowib hymself, to be meke man he 24

grauntip gret grace, and after his meking liftip him in glory; to be meke man he shewip his secretes, and drawip him & callip him swetly. The meke man receiving repressings or wronge or confusion is in pes 28 wel ynowe, for he stondip in god & not in be worlde.

Whom God will help, man cannot harm.

God 'giveth grace to the humble.'

Acounte piself neuer to have profited til pou fele pe lower pan all oper.

Of a gode pesible man. Capitulum 3 iij. 32

Cette piself first in pes, & pan shalt pou mowe pese

Opir. A pesible man auailib more ban a gret

#### II. iii.] Of a Good Peaceable Man.

lerned man. A passionat man turnib good into euel, & sone bileuib1 euel. A gode pesible man drawib all binges to good. He bat is wel in pes hab suspecion to 4 no man; he pat can not be content but is mevid, he is shaken wib many suspecions; neiber he can be in reste, ner suffre opir to be in reste. Ofte tymes he saib bat he shuld not say, & leueb bat but were more expedient 8 to do; he considrib what obir men owib to do, & takib non hede to his ovne charge. Haue berfore first zeel to biself, & ban maist bou have zeel to bi neizbore. pou canst wel excuse & coloure pin ovne dedes, but 12 oper mennes excusacions bou wolt not receyue. were more ristwys first to accuse biself & to excuse by broper. If pou wolt be borne, bere pou a noper. Se If then wilt be hov ferre bou art zit fro very charite & mekenes, be 16 whiche can not be wrobe, ner haue indignacion of no man, but oonly of himself. It is not gret, a man to be conversant wip gode men & mylde men; for pat plesib all men naturaly, & euery man gladly hab pes wib hem 20 bat felip as he dobe, & suche he louep. But a man to To live pee lyue pesibly with harde & ouerthwart men indisciplinate is a great grace. & contrariouse, is a gret grace, & a commendable & a manly dede. There are somme bat kepib hemself in 24 pes, & hab pes wib oper also. And per bib somme also bat neiber haue pes hemself, ner suffre obir to haue pes; to opir pei bip greuous, but most greuous to hem-And pere bip pat holdip her pes in hemself, & 28 studied to reduce oper men to pes. Neuerbeles al our pes in his wrecchid lif is raper to be sette in meke suffryng þan in not feling contrarietes. He þat can wel suffre, shal finde most pes; he is an ouercomer of him-32 self, lorde of pe worlde, pe frende of crist, & pe heire

with others.

1 C. 'leveb.'

of hevene.

Of pure & symple intencion. Capitulum 4 iiij.

Simplicity and purity are the two wings of the soul.

man is lifte up from erbely binges wib ij. wynges, bat are simplicite and purite. Simplicite owip to 4 be in intencion, purite in affeccion. Simplicite intendip god, purite takib him [and tasteth him].1 pere shal no gode dede lette be, if bou be fre wib infurbe fro inordinat affeccion. If you intende ner seke no pinge elles but be 8 plesing of god & be profit of by neigbore, bou shalt haue inwarde liberte. If bin hert were rist, ban euery creature shald be to be a mirrour of lif & a boke of holy doctrine. There is no creature so litel ner so vile, but it repre- 12 sente be godenes of god. If bou were inwarde gode & pure, ban shuldist bou se all binges wiboute impediment & conceyue hem. A pure herte percib heven & helle. Suche as euery man is inwarde, so he demeb 16 outwarde. If pere be eny ioy in pis worlde, pe man of pure herte hab it. And if here be in eny place tribulacion & aunguysshe, pat knowip best an idel conscience. Like as yren put in be fire lesib his rust, & 20 shal be made<sup>2</sup> brist; so a man convertyng him<sup>8</sup> holy to god, is exute & taken fro be body & chaunged into a newe man. Whan a man begynneth to waxe leuke. pan he dredit a litel labore, & receivet gladly outwarde 24 consolacion; but whan he begynneb parfitly to ouercome himself, & to go manly in be way of god, ban he settip litel by po pinges pat before semed to him rist 28 greuous.

If there be any joy in this world, the pure in heart has it.

Of propre consideracion. Capitulum 5 v.

wip not to belieue ourself ouermuche, for ofte tymes grace lackip & witte. Litel list is in us,

<sup>&</sup>lt;sup>1</sup> Supplied from C. <sup>2</sup> C. 'is alle made.'

<sup>&</sup>lt;sup>8</sup> C. 'himself.'

<sup>4</sup> So in both C and D. But the original has 'torpore,' not 'corpore.'

6 C. 'lyeve.'

but thyself.

## II. v.] Of the Consideration of One's Self.

& 3it ofte tymes we lese bat by negligence. And also ofte tymes we parceyue not hov blinde we are wib infure. Ofte tymes eucl we do, & worse we excuse 4 it. Ofte tymes we be meved, & wenib bat it be a seel. We repreue smale binges in obir, & passib ouer oure ovne bat are gretter. We fele & peise sone ynow what we suffre of opir, but hov muche opir suffre of 8 us we take non hede. He pat wolde pondre wel & treuly Judge not others, his oune defautes, he shuld finde nougt to deme in obir greuously. An inwarde man before all obir cures takib cure of himself, [and he pat dilygently taketh heed of 12 himselfe] 1 holdip his pes ligtly of opir. Thou shalt neuer be inwarde & deuoute man, but yf bou kepe silence of ohir men, & specialy beholde2 hiself. Yf hou take hede al oonly to god and to piself, it shal litel 16 meue be but bou parceivest wiboute furbe. Where art bou whan bou art not present to biself? & whan bou hast ronnen ouer all binges, takyng non hede of biself, what hast you profited? If you wolt have pes & very 20 onehed, bou must sette all's a syde & onely have biself before byn eyen; & pan bou shalt profite much, if bou kepe holiday & rest from euery temporal cure. bou shalt gretly faile if bou sette by eny temporal bynge. 24 Lete no byng be gret or hye or acceptable to be, but purely god.4 All bynge deme as veyne comforte, batb comep of eny creature. The soule pat louep god, lete hir despise alle pinges under god. God allone euer- God alone satisfies

<sup>1</sup> Supplied from C. 2 '& se' is added by a later hand. 8 Later hand. 4 C adds 'or elles bat is of god.'

of herte.

For 'comforte, pat' C has 'pat is to seie, any counforte bat.

28 lasting and grete, wiboute eny mesure, fulfillyng alt binges, he is be solace of mannys soule & very gladnes

Of the Joy of a Good Conscience. [II. vi.

Of gladnes of a gode conscience. Capitulum
6. vi.

The joye of a gode man is be witnes of a gode con-

science. Haue a gode conscience, & bou shalt 4 euere haue gladnes. A gode conscience may bere rist many pinges, and is rist glad amonge adversites. evel conscience is euer dredful & oute of quiete. Thou shalt rest swetly if byn herte reprehende be not. not glad, but whan bou hast do wel. Evel men haue neuer very gladnes, ner neuer felib inwarde pes; for, as oure lorde saib, here is no pes to wicked men. And if bei say, 'we are in pes, bere shal none eucles come upon 12 us,' bileue hem not; for be wrape of god shal arise sodenly, and her dedes shal be brougt in to nough, and per bouztes shal perisshe. A man to ioy in tribulacion is not greuous to be louer, for so to ioy is to ioy in be 16 crosse of crist. Shorte is be glory but is yoven and taken of men. And sorwe foluib euer be glory of be worlde. be glory of gode men is in her conscience, & not in be moupes of men. be gladnes of riztwise men 20 is of god, and in god; & her ioy is of troube. He bat desirib euerlastinge & very glory settib no cure of bat is temporal. And he pat sekip not temporal glory, but despisib it of hert, he must neelys love hevenly glory. 24 He hab gret tranquillite of herte, bat settib neuer by praisynges ner blamynges. Whos conscience is clene, he wol sone be content & plesid. Thou art not be holier bouz bou be preisid, ner be more vile bouz bou be 28 blamed or 1 dispreisid. What art bou, but bou art; but god knowib be to be, & bou maist be seide nomore. Yf bou take hede2 what bou art wip infurbe, bou shalt not recche what men say of be. Man seeb in be visage, 32 & god in be herte. Man considrib be dedes, & god

A man euer to do wel, & holde

<sup>2</sup> Later.

'There is no peace to the wicked.'

Set no store by the praise or blame of men,

poisib be boustes.

1 'Blamed or' is not in C.

### II. vii.] Of the Love of Jesus above All Things.

litel of himself, is token of a meke soule. A man not to wille to be comforted of eny creature, is a token of gret purite & of inwarde trust. He pat sekip non out- and seek no 4 warde witnes for himself, it apperip openly bat he hab for threelf. committed hymself al holy to god. For he bat commendib him self is not preued, as the apostil saib, but whom god commendib. The state of be inwarde man 8 is to go wib god, & to be holden wib no outwarde affeccion.

## Of pe love of ihesu above all pinges. Capitulum 7. vii.

12 Desful is he pat understondib what it is to love ihesu & to despice himself for ihesu. It bihoueb be louer to forsake all pinges for be loued, for iheau wolde be loued allone aboue all pinges. The loue of a 16 creature is failyng & unstable; be loue of ihesu is true and perseuerable. He pat cleueb to a creature shall falle wip be slidyng creature, he pat clippib ihesu1 shal be made stedfast for evere. Love him and holde him cong to Jesus, 20 faste as a frende, which, all going awey, shal not forsake be, ner shal not suffre be to perisshe in be ende. From all bou must be departed som tyme, wheher bou wolt or not. Holde be wib ihesu lyuing & dieng, & 24 committe pe to his trust, pat, all oper failing, allone may helpe be. Thy beloued is of suche nature but he wol admitte no straunger, but he allone wol haue pin herte, & pere sitte as a king in his propre throne. If 28 pou coudist wel voide pe from euery creature, Ihesu wolde gladly dwelle wip pe. Thou shalt finde almost all lost what euere bou settest in creatures. Truste not and sean not on

ner leene not upon a windy rede; for every flesshe is will fail thee.

Thou shalt sone be deceived, if bou beholde onely to be 1 Later.

32 grasse, & all his glory shal falle as be floure of grasse.

#### Of the Familiar Friendship of Jesus. [II. viii.

utter apparence of men. If bou seke bi solace & bi lucre in opir, bou shalt ofte tymes fynde byn hindring. If bou seke ihesu in alle binges, bou shalt finde ihesu. And if bou seke biself, bou shalt finde biself, but to byn 4 ovne harme. A man noieb him self more, if he sekib not ihesu, ban all be worlde & all his aduersaries.

# Of the familier frendship of Ihesu. Capitulum viij.

8

When Jeans is nigh, nothing seems hard.

Than ihesu is nye, all godenes is nye, and no pinge semeb harde; but whan ihesu is not nye, all pinges are harde. Whan ihesu spekip not wip inne,1 be comfort is but of litel price. But if ihesu speke 12 o. worde, pere is founden gret comfort. Dide not Mary Mawdeleyn rise oute of hir place, where in she wepid, anon as Martha seide, 'Our maister is nye & callib be'? Blesful is pat man whom, whan ihesu comeb, he 16 callib fro teres to be joy of be spirit. How dry & how harde bou art wiboute ihesu! hov unsauory, hov veyne, if bou coucite eny pinge wipoute ihesu! Wheper is it not2 more harme, pan pous pou loste all pe worlde? 20 What may be worlde auaile be wiboute ihesu? To be wipoute ihesu is a greuous helle, and to be wip ihesu is a swete paradise. If ihesu be with be, bere may non enemye noye be. He bat findib 8 ihesu, findeth 8 a gode 24 tresore, yea, gode aboue all gode; & he pat lesib ihesu, he lesib ouer muche, & more ban if he loste all be worlde. It is a crafte, 4 a man to be 5 conuersant wip ihesu; & to can holde ihesu is a gret prudence. meke & pesible, & ihesu shal be wip be. Be deuoute & restful, & ihesu shal abide wip be. Thou maist soon chace oute ihesu & lese his grace, if bou wolt decline to outewarde pinges. And if pou chace oute ihesu & 32

What can the world avail without Jesus ?

Later.

1 For 'inne,' C has 'inne bee.'
3-3 Later.
4 Refore 'crafte' C has 'grete.'
5 Before 'be' C has 'can.'

lese him, to whom shalt bou fle? And what frende shalt bou seke? wiboute a frende bou maist not wel lyue. And but ihesu be by frende before all opir, bou shalt

- 4 be ouer sory & ouer desolate. Wherfore bou dost folily, if bou trust or be glad in eny oper. It is more eligible a man to have all be worlde contrarie to him ban ihesu offendid. Among all perfore bat are dere to
- 8 be, lete ihesu be sool by derlyng and by special. all men loued for ihesu, and ihesu for himself. Oonly ihesu crist is singlerly to be loued, pat oonly is founden gode & true before all obir frendes. For him & in him
- 12 lete bobe frendes and enemyes be dere to be; and for alle bese he is to be praide, but bei mowe knowe him & loue him. Desire neuer to be singlerly preised or loued, for pat longip to god allone, pat hap noon like him.
- 16 Ner desire not bat eny man be occupied in his mynde aboute bi love, ner be not bou occupied aboute non obir and be not occu-Be pure and fre wib infurbe wibout implicament other love.

or incombraunce of env creature. bou must be bare & 20 bere to god a pure hert, if bou wolt taste & se hov swete god is; and verily perto shalt bou neuere come,

but if bou be preuent and norisshid wib his grace, bat, all pinges voided & changed,2 bou allone be oned wib 24 him.8 ffor whan be grace of god comeb to a man, ban

is he mixty to all pinges; and whan it gob away, ban shal he be poure & unmisty, and as a man conly lafte to scourginges & betinges or 1 peynes. In bese binges 28 be not prowen doun, ner despeire not; but stonde

evenly at pe wille of god, and suffre all pinges pat comeb to be, preisyng<sup>5</sup> our lorde ihesu crist; for after wynter comeb somer, and after euene comeb day, and 32 after tempest comeb clerenes.

1 Comits 'not.'

Be Let Him then be the darling of thy soul,

<sup>&</sup>lt;sup>3</sup> In later hand. C gives the true reading, 'conged.' Latin is 'licentiatis.'

<sup>3</sup> After 'him' C has 'al one."

<sup>4</sup> Comits 'betinges or.' 6 C has ' to be preysing of.' IMITATION.

Of lackyng of al maner solace. Capitulum 9. ix.

It is a great sign of grace, to be patient under the loss of heavenly solace.

it is not grevous a man to sette no price of mannes solace, whan god1 is nye. But it is gret, & 4 right gret, a man to2 lacke bobe goddis solace & mannes, & for be worship of god gladly to suffre exile of herte, ner in no pinge seke himself, ner beholde to his ovne merite. What grete pinge ys it, grace comyng, boughe 8 bou be glad & denoute? for bat houre is desiderable to all men. He rideb esily & merily, whom be grace of god berib. And what wonder bous he fele no birden, bat is borne of be almighty and ladde of the souerayn 12 leder? Gladly we take somwhat for solace, & harde it is a man to be drawe oute of himself or be worlde.4 Seint laurence ouercome be worlde wib his prest; for he despised all binge delectable in be worlde, & suffrid 16 benignely be hive prest Sixte, bat he most loued, for be lone of god to be take away fro him. be lone berfore of be creatour ouercome[b] be love of man; and he chose be welwillyng of god before mannys solace. So lerne 20 bou to forsake for be loue of god som dere frende bat is necessary to be, ner bere it heuyly whan bou art forsaken of by frende, knowing bat at last we must all departe every from oper. It bihoueb a man longe tyme 24 & miztely stryue wib himself, or a man shal konne parfitly ouercome hymself and drawe all his affeccion into god. Whan a man stondib upon himself, he slidith lightly to mannys consolacions, [but the very trewe 28 lover of crist and studyous folwer of vertu slydeth7 not upon consolacyones,]8 ner he sekib not suche sensible swetnesses; but rather to suffre for Crist mixty exer-

Endure the loss of friends, for the love of God.

In margin. Not in C.

<sup>1</sup> C. 'goddes.' 2 C here inserts" mow.'

<sup>4 &#</sup>x27;or be worlde' is not in C. There is nothing corresponding to it in the Latin.
5 Later hand. C. 'over came.'
7 C. 'falleth.'

<sup>&</sup>lt;sup>6</sup> C omits 'trewe.' <sup>7</sup> C. 'falleth.

8 In margin, by a different hand,

Wherfor whan spiritual citacions & harde labores. exercitacion is 3 oven of god, receive it with gret bankinges, & understonde it be gifte of god & not by merite.

4 Be not proude, ner reicyce not to muche, ner presume Be not proud, not veinly; but be be more meke for be gifte, & be more war & be more 2 dredful in all by dedes; for bat

houre shal passe & temptacion shal followe. And whan 8 be consolation is taken awey, dispeire not anon, but nor despond, with mekenes & pacience abide be heuenly visitacion; for god is of power to seue be gretter consolacion.

12 in he way of god; for ofte tymes in grete seintes & holy prophetes hab ben bis maner of alternacion. Wherof i.,8 grace being present, seide: 'I seide in myn abund-

is no newe ner straunge pinge to hem but are experte

aunce, I shal neuer be moved.' And whan grace was 16 absent, what he felid he reherced, saieng: 'Thou hast turned awey and I was troubled.' Neverbelater amonge

bese he dispeirib not, but praieb god more hertly, saieng: 'Lorde, to be shal I crie, & I shal praie to 20 to my god.' And pan he reportib be fruyt of his praier,

& witnessip himself to be herde of god, saying:5 'Our lorde hab herde & ruyb on me, & is made myn helper.' But wherein? 'Thou hast,' he saib, 'turned my sorowe

24 into ioy, & clypped 6 me al aboute wib gladnes.' Yf it were done bus wib grete seintes, we feble & poure owib Even great saints not to dispeire, if som time we be in feruour, & som alternations. tyme in coldenes; for be holy spirit gob & comeb after

28 be wel plesing of his wille. Wherfore saib Iob: 'Thou visitist him by tyme, or in be twiligt, & sodenly bou preuest him.' Upon what perfore shal I hope, or in whom shal I truste, but in be gret mercy of god, &

> <sup>2</sup> C carrectly has 'consolucion.' war and be more' is not in C. 3 i. e. 'one.' 4 C. 'witnessing,'

• G. 'ssipe.' The word has been altered in D. The word seems to have been altered in D. 6 C. 'clothed.'

when divine conenlation is given

when it is taken

oonly in hope of heuenly grace? Whebir 1 be nye gode

shmit to the will God, and trust

Tribulation rightly borne will

men, or denoute breterne, or true frendes, or holy bokes, or faire tretys, or swete songe, & melodiose ympnes; all bese helpi) but litel, sauori) but litel.2 Whan I am 4 forsaken of grace & lefte in my pouerte, pan is pere no better remedie pan pacience & denyeng of myself in pe wille of god. I fonde neuere man so religiose ner deuoute but felip not among withdrawing of grace, or 8 felip not som tyme dimynucion of feruour. There was neuer seint so hye ravisshed ner illumined, but3 bat later or raper was tempted; for he is not hye yn3 contemplacion of god, but is not exercitate for god in som 12 tribulacion. And tribulacion going before is wont to he a token of consolacion following. for to hem bat are preued in temptacions is promitted heuenly comfort. 'He pat ouercomep,' saip our lorde, 'I shal zeue him to 16 ete of be tre of lif.' Heuenly comfort is zoven, bat a man shuld be strongere to susteyne adversitees. Temptacion also folowib, lest man be proude of be gifte. The deuel slepib nenere, and be flesshe is not deed. fore cesse not to araie be to bateile; for bobe on be rist honde & on be lifte honde are enemyes bat neuere cessyn.4

Of kyndenes for be grace of god. Capitulum 24 10. x.

Why sekist pou reste, sip pou art borne to laboure? Put pe to pacience more pan to consolacions, and to bere pe crosse more pan to gladnes. What 28 secular man is pere pat wolde not gladly have spiritual consolacions and gladnes, if he mixt have it evere? for spiritual consolacions passip all pe delices of pe worlde, & all flesshly voluptes. ffor all pe delices of pe worlde, 32

 <sup>1</sup> C after 'whebir' has 'ber.'
 2 'sauorib but litel' is not in C.
 3 Later.
 4 C. 'cesseth.'

### II. x.] Of Gratitude for the Grace of God.

eiber bei are veyne or foule, but spiritual delices are iocunde & honest, engendred of gentilt vertues, & infused into pure myndes by god. But no man may use 4 bese dyvine consolacions at his owne wille; for be tyme of temptacion cessib not longe. ffalse liberte and propre trust are muche contrarie to heuenly visitacion. God dobe wel in yeving grace of consolacion, but man 8 dop evel, not yeving all to god wip pankynges. And be giftes of god mowe not flowe in us, for we bib unkynde to be yeuer, & we refunde not ayen all to be originall welle. Grace is euere due to him bat bonkib 12 worbely, & bat shal be take awey fro be proude man but is wont to be yeven to make men. I wol not of bat consolacion bat shal take awey fro me compunccyon; ner I desire pat contemplacion, pat shal bringe 16 me in to elacion. ffor not every hye pinge is holy, ner euery swete binge gode, ner euery desire pure, ner euery dere pinge acceptable to god. I receyue gladly bat grace, wherof I am founde be more meke, be more 20 dredful, and be more redy to forsake my self. He pat is tauat wib be aifte of grace, and lerned wib be betyng of subtraccion, dar no bing ascribe to himself, but raper wol knouleche himself poure & naked. 3eve to god 24 pat is his, and ascrive to be pat is bin; zeue god pank- Thank God for inges for his grace, & to biself gilte & peyne for by gilte knowe to be due. Put be euer atte lowist, and be hyest shal be goven to be; for be hiest may not 28 stonde wipoute pe lowist. The hiest seintes afore god are lowist anenst hemself; & be more gloriose bat bey be, be more meke bei are in hemself. Thei bat are ful of troupe & hevenly glory are not desirous of veyn 32 glory. Thei bat are groundid & confermed in god are not proude. And bei bat ascrive all to god, what ever good bei receiue, bei seke not glory euery of ober, but bei wol be glory bat is oonly of god; and bei desire god

36 to be preised in himself & in his seintes aboue alt

We cannot have at our own will.

He thankful for a little, and thou shalt be worthy of more.

binges; and into bat euermore bei tendib. Be kynde perfore for a litel binge, & bou shalt be worbi to take gretter. Lete also be lest binge be to be as be grettist, & leste of price as a special gifte. If be dignite of be 4 yeuer be considred, pere shal no gifte appere litel 1 bat is gouen of be hye god; yea, if he geue peynes & betinges, it owip to be taken gladly2; for all is doon for our helpe, what euere he suffre to come to us. He bat 8 desirib to kepe be grace of god, lete him be kinde for be grace 30ven, & pacient whan it is taken awey; let him pray bat it come aven, and be war & meke bat he lese it not. 12

Of be fewnesse of be louers of be cros of crist. Capitulum 11. xi.

hesu hab many louers of be reume of heuene, but fewe berers of be3 crosse; he hab many desirers of 16 consolacions, and fewe of tribulacions; he findeth many felowes of be table, & fewe of abstinence. All desirib to joy wib him, but fewe wol suffre eny peyne for him. Many folwyn ihesu vnto be breking of brede, but fewe 20 vnto be drinkyng of be cuppe of be passion. Many worshipyn his miracles, but fewe followyn be repref of be crosse. Many loueb ihesu whan noon adversite fallib. Many preisib him & blessib him, whiles bei take eny 24 consolacions of him; but if ihesu hide him, ande a litel forsake hem, bei falle into a compleynyng or into ouer gret dejection. But bei bat loue ihesu for ihesu, and not for eny consolacions, bei blesse him in euery tribu- 28 lacion & aunguisshe of herte, as in hyest consolacion. And boy; he wolde neuere zeue hem consolacion, zit wolde bey euere preise him & euere banke him. O hov mixty is be pure loue of ihesu, whan it is medlid wib 32

All desire to joy with Jesus, but few will bear the

pryce, for hit may not be litel.'

<sup>2</sup> For 'gladly' C has 'in gree.' There is an appearance of 3 C. 'his.' alteration in D.

<sup>1</sup> Here C, in conformity with the Latin, adds, 'or of vile

no propre loue, ner propre profyt! Wheher att bei hat Jesus is to be loved for Hinnself.

sekib euere consolacions are to be seyde1 mercenaries & hired men? Wheher are bei not preued louers of hem-4 self & not of crist, but euere benkib vpon her ovne lucre & profit? where is pere founde oon pat wol serue god frely? Seldom shal bere be eny man founde so spiritual pat wyll be nakyd from all [worldly pinges.]2 8 And who shal fynde a man very poore in spirit, & bare from euery creature? his price is fro be vttermest If a man zeue all his substaunce, it is as nouzt; and if he do gret penaunce, git it is but litel; and if he 12 apprehende al maner science, 3it is he ferre; and if he haue gret vertu & rist fervent deuocion, sit him lackib muche; but oo bynge3 is souerainly necessary to him. What is pat? That, all pinges forsaken, he forsake 16 himself, & go holy oute of him self, & reteigne no pinge of propre loue. Whan he had done all binges bat he knowib to be4 do, lete him fele himself to have do nougt. Lete him not pondre gret, all bat5 may be 20 estymatt gret; but lete him in troube pronounce himself an vnprofitable seruant, as troupe saip, 'Whan ye haue done all pinges bat are comaunded to you, saye but we bip vnprofitable seruants.' For suche oon may 24 sey wip be prophete but 'I am sool & poure,' whan he begynnes verily to be bare & poore in spirit. later no man is riccher, no man is migtier, no man more

'Unum necessarium.'

Of pe kinges hyeway of pe crosse. Capitulum 12. xii.

fre, ban he bat can forsake himself and all binges, &

28 put himself at lowest.

This worde, 'denye piself & take pi crosse and followe me,' semep an harde worde to many men;

For 'to be seyde,' C has 'not very.'
 For 'but oo bynge' C has 'pat is to seie one pat.'
 C omits 'be.'
 A later hand has written 'bo he.'

but moche harder it shal be to here bis worde, 'Goo'

fro me, ye cursid peple, into be fire everlasting.' bei bat gladly felib 2 & folowib be worde of be crosse, shal not drede of be worde of euerlastinge dampnacion, 4 bis signe of be crosse shal be in heuene, whan oure lorde shal come to iugement. ban all be seruauntes of be crosse, bat have conformed hem to crist in her lif. shul nye vnto crist be Juge wib gret trust. Why dredist 8 bou perfore to take be crosse, wherby men gob to be reume? In be crosse is helbe, in be crosse is lif, in be crosse is proteccion from enemyes, in be crosse is inmynde, in be crosse is ioy of spirit, in be crosse is be summe of vertu, in the crosse is perfeccion of holynes.

Take up thy cross.

and follow Him who bore His own cross.

fusion of hevenly swetnes, in be crosse is strengte of 12 There is non helpe of soule, ner hope of euerlastyng lif. but in be crosse. Take bi crosse perfore and followe 16 iliesu, & bou shalt go into lyf euerlastinge. bare his ovne cros is gon before, & dyed for be on pe crosse, pat pou shuldist bere pi crosse, & desire to dye on be crosse. And if bou be followe3 in peyne, bou 20 shalt be felowe in glory. Lo! in be crosse stondib all pinge, & in dyenge lithe all; and pere is non oper way to lyfe & to very inwarde pes, but be way of be holy crosse, and of quotidian mortifieng, for, if bou be dede 24 wib him, bou shalt also lyue wib hym. Walke perfore where bou wolt, seke where euer it plesib be, & bou shalt finde non ligter way aboue, ner surer way by nebefurbe, ban be way of be crosse. Dispose & ordeyne all 28 pinges after bi wille & by semyng, & bou shalt not fynde but a duete to suffre som what eiper wilfully or avenst bi wille, and bou shalt euer finde be crosse. Thou shalt eiber suffre sorowe in bi body or tribulacion 32 of spirit in be soule. Oper 5 whiles bou shalt be forsaken <sup>1</sup> C. 'Goþe.'
 <sup>2</sup> C. 'hereth.'
 <sup>3</sup> C has 'felawe' in both clauses.
 <sup>4</sup> C has 'higher.'
 <sup>7</sup> The Latin is 'altiorem.'

- <sup>5</sup> From this down to 'crosse and tribulacion' is wanting in C, from the loss of a leaf.

of god, & som tyme bou shalt be stired of bi neigbore, and, bat more is, som tyme bou shalt be greuous to And git it shal not lye in by power to be esid 4 ner delyuered wip no remedy ner no solace; but, whiles bear our cross.

god wol, bou must nedys suffre & bere. God wol bat bou shalt lerne to suffre tribulacion wiboute comfort, for bou shuldist subdue all to him, & be be meker for

- 8 tribulacion. No man so hertly felip be passion of crist as he put suffrib like binges. The crosse perfore is ever redy, & ouer all it abidib be; bou maist not fle it, where euer bou renne; and, where euer bou come, bou berist
- 12 piself wip be, and euer bou shalt finde biself. Turne thiself aboue, [turne biself nether,]1 turne bi self outwarde, turne piself inwarde; and in all pese shalt pou finde be crosse; & ouer all it is nedeful to be to kepe
- 16 pacience, if bou wolt have inwarde pes, & deserve a crovne euerlasting. If bou bere be crosse gladly, it shal Bear it gladly. bere be. & lede be to a desiderable ende, where as an ende shal be of suffryng, bou; it be not here. Yf bov
- 20 bere it ayenst by wille, bou makist biself an hevy birden, & greuest piself more, and yit must bou nedys susteyne it. If bou put awey cone<sup>2</sup> crosse, douteles bou shalt finde a noper, & perauenture more greuous.
- 24 Wenist bou scape bat neuere mortal man mist passe? what seint in his worlde was with oute crosse & tribulacion? Not oure lorde iheeu crist was wipoute sorowe of passion oon houre in all his lif. 3The euangelist
- 28 seith,8 'It bihoued crist to suffre & to rise fro debe, & so to entre into his glory.' And hov sekist bou a noper seek no other way ban be kynges hye way, be crosse wey? All cristys way than the King's highway, lif was a crosse & a martirdom; & bou sekist to biself cross.
- 32 rest & ioy. Thou errist, bou gost oute of be wey, if bou seke obir to be ban tribulacion; for all bis mortal

Willingly or un-

<sup>1</sup> In margin by a later hand. <sup>2</sup> Later. Formerly 'i.' seems to have stood in the text. 3-3 Later. Chas · He seith.

lif is ful of miseries, & marked all aboute with crosses ; and be heier bat a man profitib in spirit, be heyer crosses ofte tymes he findib, for be peyne of his exile growib more borugh loue. Neuerbeles bis man, bus peyned, is 4 not wipoute som maner of comfort; for he felib gret fruyt growe to him burus be suffiraunce of his crosse. For whiles he gladly subduyb him berto, al birden of tribulacion is turned into trust of dyvine consolacion, 8 And be more but be flesshe is browen down by affliction. be more be spirit is strengbed by inwarde grace. And ofte tymes he is so gretly comfortid and strengbed, but for desire of tribulacion & adversite, for love of con-12 formyte of be crosse of crist, he wolde not be wipoute sorwe & tribulacion; for be more acceptable he accountib him to god, be mo & be gretter peynes but he mowe suffre for god. This is not mannes mist, but be 16 grace of crist 1 that man1 dobe so grete binges in fraile flesshe, bat boru; feruour of spirit he take vpon him & loue bat binge, bat be flesshe euere naturaly fleeb & abhorreb. It is not after be man to bere be cros, to 20 lone be crosse, to chastise be body, to bringe it in braldom, to fle worshipes, gladly to susteyne repreues & wronges, to despice himself & to wille to be despiced. to suffre all maner adversites with harmes, & to desire 24 no maner prosperite2 in bis worlde. If tou loke to biself, bou maist no suche binge of biself; but, if bou truste in our lorde, strengpe shal be yeue to be from heven, and be worlde & be flesshe shul be made suget 28 to bi comaundement. Ner bou shalt not drede bin enemy be deuel, if bou be armed wib feibe & marked with be crosse. Putte be berfore as a gode & true seruaunt of crist, to bere manly be crosse of bi lorde 32 crucified for be borugh loue. Make be redy to suffre many contrary binges & diverse incomodites in bis

The saint will not merely bear, but love, his cross.

He a good and true servant,

1-1 Later. C has 'that may doo and dothe.'

2 C. 'profite,'

wrecchid lif; for so he shal be wib be where ever bou be, & so bou shalt finde him where ever bou be hidde. It must be so, for pere is no remedie of scapying fro tribu-

4 lacion of eucl men & sorowe, but bat bou suffre. Drinke Drink the Lord's be chalice of our lorde affectuously, if bou desire to be his frende & to have parte wip him. Consolacions com-

mitte to god; do he perwip as it plesip him. 8 biself to suffre tribulacions, & accounte hem as grettist consolacions; for bere are no passions of bis tyme worbi

to deserve be glory bat is to come, yea, bour bou mixtist al allone suffyr.1 Whan bou comest perto, but tribula-

12 cion is swete to be & is sauory to be for crist, ban deme it wel wip be; for bou hast founde paradise in erbe. As longe as it is greuous to be to suffre, and bou sekist to fle it, so longe shalt it be euyll 2with be, &2 fleyng of

16 tribulacion shal followe be ouer alt. If bou puttist be, as bou owist to do, to suffre & to dye, it shal sone be better, & bou shalt finde pes. Yea, if bou be rauisshed

vnto be birde hevene wib poule, bou art not yit siker to 20 suffre no contrary binge; for ihesu seide, 'I shal shewe

him hov grete binges he must suffre for my name.' To suffre perfore remayned to be, yf bou wolt loue & euere Wolde god but bou were worby to suffre

24 env binge for be name of ihesu; hov gret glory shuld be to be, how gret exultacion to all be seintes of heven. hov gret edificacion of bi neighbore! ffor all men com-

mendib pacience, bouz fewe wol suffre. Thou shuldist 28 gladly suffre for crist, sib men suffrib muche more greu-

ouse binges for be worlde. Know for certain but bou must lede a dieng lif; and be more bat a man dieb to himself, be more he begynneb to lyue to god. There is no man

32 apte to take heuenly pinges, but he submitte himself to bere adversites for crist. There is no bynge more acceptable to god, no byng more holsom to be in his worlde, ban

up lovingly.

Die to thyself,

<sup>&</sup>lt;sup>1</sup> Added in margin in later hand, 'al temptacions,' 2-2 'with be, &' is in margin in later hand.

#### Contents of Book III.

gladly to suffre for crist. And if it lay in pi choice, pou shuldist raper desire to suffre contrarie binges for crist. ban to be refresshid wib many consolations; for bou shuldest be more like vnto crist, and be more conformed 4 to all seintes. ffor our merite, & be profiting of oure estate, stondib not in swetnesses & consolacions; but raper in suffring of greuous pinges & tribulacions. if pere had be eny pinge more better or more profitable 8 to man ban to suffre, crist wolde verily haue showid it by worde & ensample. But he exhorted all his disciples, and all hem pat desired to followe him, openly to bere be crosse, saieng, 'who bat wol come after me, 12 lete him denye himself, & take his crosse, & folowe me.' All pinges perouer redd1 & serchid, be pis pe fynal conclusion, bat by many tribulacions it bihoueb vs to entre in to be reume of heuene. 16

Through many tribulations we must enter into the kingdom.

Of previnge of true loue

Here endib be Amonicions drawyng inwarde. And here folowen<sup>2</sup> be Chapitres of be birde boke, that is of inwarde Consolacyon.

Capitulum i [p. 64]

That troupe spekip wip inne withoute noyse of wordes

Capitulum ii [p. 64]

Of pe wordes of god owip to be herde mekely

Capitulum ii [p. 64]

Capitulum ii [p. 64]

Capitulum iii [p. 65] 24

That men owip to lyue before god in troupe & mekenes

Capitulum iiij [p. 68]

A praier to gete grace of deuocion

Capitulum v [p. 67]

Of pe wonderful effecte of the loue of god

Capitulum v [p. 69] 28

Capitulum vij [p. 72]

1 C. 'berfore overradd.'
 2 C. 'bygynneth.'
 5 C. 'That the wordes of godde owe.'
 4 This is Chap. V. in the text; see p. 68.
 5 This is Chap. IV. in the text; see p. 67.

	Of grace to be hidde vnder kepynge of mekenes		
	Capitulum viij	۲ "	741
	Of vile estymacyon of himself in he sight of god	[ <i>p</i> .	•=]
4	• • • • • • • • • • • • • • • • • • • •	۲	761
7	. Cupituutii Ix	[ <i>p</i> .	10]
	That all pinges must be referred to god as pe last ende	r .	~~1
	Capitulum x	[ <i>P</i> •	""
8	That be worlde despisid it is swete for to serue god	_	
ō	Cupita illi Ai	$\lfloor p \cdot$	77]
	That be desires of be herte must be examyned and modered	_	
	Capitulum xii		<b>79</b> ]
	Of the Informacion of pacience and figtyng ayenst concupiece		
12		[p.	80]
	Of pe obedience of a meke suget by ensample of Ihesu		
	Capitulum xiv	[p.	81]
	Of considring of be pryue iugementz of god agenst pride		
16	Captonian II.	[p.	83]
	Hov it is to stonde & to say in euery pinge desiderable <sup>2</sup>		
	Capitulum xvj	[ p.	84]
	A prayer to parforme be plesynge wille of god		
20	Capitulum xvij	[ p.	85]
	That very solace is to be soughte in god allone		
	Ca <i>pitulu</i> m xviij	[ p.	85]
	That all bisenes is to be sette in god Capitulum xix	[ p.	86]
24	That temporal miseries are to be suffrid by ensample of crist		_
	Capitalum xx	[ p. :	87]
	Of suffringe of wronges and who is very pacient		
	Capitulum xxj	[ p. :	88]
28	Of knouleche of propre infirmite and miseryes of bys lif		•
	Capitulum xxij	[ p. '	901
	pat in god it is to reste aboue all pinges Capitulum xxiij		,
	Of recordynge of manifolde benefetes of god		,
32	Capitulum xxiv	[ p. !	947
	Of iiij. þinges bringing gret pes Capitulum xxv		•
	or man hander armente erre han	ſ <i>t</i> ~.	,

<sup>&</sup>lt;sup>1</sup> The Arabic numerals are used after x, the Roman equivalents being added, apparently by another hand. We have printed only the Roman.
<sup>2</sup> C. 'desirable.'

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	Capitulum xxviij [p. 97]4				
Were inne stondib very pes of herte &					
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Of be emynence of a fre mynde and hov meke praier is more meritory					
þan ofte redyng	Capitulum xxx [p. 99] 8				
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<b>3</b> 2	2 That all maner hope and trust is to be put	in god		
		Capitulum lxiiij	[ p.	148]
	<sup>1</sup> C. 'alle worldely worshippes.'			

<sup>&</sup>lt;sup>4</sup> C. 'alle worldely worshippes.'
<sup>2</sup> From this down to 'pat receyveb of' in Chap. i. of Part iii. is wanting in C from the loss of a leaf.

64 Of Christ's speaking inwardly to the Soul. [III. i, ii.

Here begynnes be third parte of inwarde conuersacyon. Of be inwarde spekynge of crist unto a soule. Capitulum primum.

shal here what oure lorde god spekib in me. I ful is pat soule pat herip our lorde spekyng in him, & takib of his moute be worde of consolation. Blessid be be eres bat receyueb of goddys rounynge, & takib non hede of he rounyng of his worlde. Pleinly ho eres 8 are blessid, but takib non hede to be voice sounyng outwarde, but all inwarde be techinge troube. Blessed? be bo even bat are closed to outwarde binges, and intende to be inwarde binges. Blessed<sup>3</sup> are bei bat percib in-12 warde pinges, & studies to make hemself redy by daily exercices more & more to take heuenly princtes. ful are bei bat desirib to take hede to god, & castib hemself oute from all impedimentes of be worlde. Take 16 hede herto, my soule, and close up be dores of by sensualite, bat bou mowe here what bi lorde god spekib in Thus said bi biloued: bin help am I, bi pes, & by lif; kepe be wib me, & bou shalt finde pes. Leve all 20 transitory binges and seke euerlastinge. What are all temporale binges but deceyuours, and what helpib all creatures, if bou be forsaken of by creatour? All obir pinges perfore sette a syde, zelde biself plesant & true 24 to by creatour, bat bou mowe take very felicite.

Hear the divine

Seek things eternal.

That pe wordes of god are to be herde with mekenes. Capitulum ij.

peke, lorde, for by seruaunt herip. I am bi seruaunt; 28 3eue me understondyng, bat I mowe knowe<sup>5</sup> bi testimonies. Bowe myn herte into be wordes of by moupe; flowe bi speche as swete dewe. The children of israel seiden som tyme to Moyses, 'Speke bou to us 32

<sup>&</sup>lt;sup>1</sup> Later. <sup>2</sup> C. 'blisfulle.' <sup>3</sup> C. 'blysfulle.'

<sup>4</sup> This heading is wrong in both C and D. See *Contents*.

<sup>5</sup> In margin.

and we shul here be; lete not our lorde speke, 1 lest we dye.' Lorde, lorde,2 not so; I pray not so, but raper wib Samuel be prophete, mekely & affectuously I be-4 seche be, 'speke bou, lorde, for by seruaunt herib.' Speke perfore not to me Moyses, ner non of be prophetes; but speke bou? raber, lorde god, inspirour & illumynour of prophetes; for bou allone wibouten hem 8 maist teche me parfitly; but bei wibouten be shul no pinge profite. bei mowe wel soune wordes, but bei zeue no spirit. bei say passingly faire, but, the not spekyng, bei sette nobyng a fire. þei bitake us þe 12 lettre, but bou openyst be witte. Thei bringe furbe misteries, but bou makist open be understondyng of be priuetes. bei telle oute comandementes, but bou helpist to parforme hem. Thei shewe be way, but bou makist 16 stronge to go. bei worche all wipoute furbe, but bou techist & illumynest be hertes. bey water wibouten furpe, but bou genest fecundite. bei cry wib wordes, but to be herving bou seuist4 understanding. Speke not 20 perfore Meyses to me, but bou, my lorde god, euerlastyng troube; lest I dye & be made unfructuouse, lest<sup>5</sup> I be oonly amonisshed outwarde, & not sette a fire speak, and set inwarde. perfore, lest be worde herde & not done be 24 to me iugement, or be worde knowen and not loued, or

'Speak, Lord, for

my heart a-flame. be worde bileued and not kepte, speke bou, lorde, for

That pe wordes of god are to be herde wip mekenes. Capitulum iii.

glory, & euerlastyng worship.

by seruaunt herib. Thou hast wordes of lif euerlastyng; speke to me to som maner of comfort to my soule & to 28 amendement of my lif; & to be, lorde, be6 preisyng,

32 Clone, here my wordes most swete & passynge be konnyng of all be philosophers and all be wise 1 'Speke' is omitted in C. 8 C. 'ber.' <sup>2</sup> Omitted in C. 4 C. 'graunteste.' <sup>6</sup> C. 'if.' 6 C has 'to.' IMITATION.

#### Of hearing God's Words with Humility. [III. iii.

men of bis worlde. My wordes are spirit & lif1; bei

are not to be peised with mannes wittes. bei bib not to be drawen to veyn plesaunce, but to be herde in silence, & to be taken with mekenes & gret desire. 4 And I seide: 'Blesful is he whom bou hast lerned, and hast tauzte him of bi lawe, bat bou mowe make him mitigacion from euel daies, bat be erbe be not desolat.'2 I, saib our lorde, haue tauste be prophetes fro be 8 begynnyng, & unto now I cesse not to speke to all, but many bib harde and deef at my voice. Many more gladly herib be worlde ban god; bey sue more ligtly be appetite of her flesshe pan be wel plesaunce of god. 12 The worlde promittib temporall thinges and litel binges, & he is serued with gret gredynesse; & I promitte most hye pinges & euerlastynge, and dedly mennes hertes waxe sluggussh.8 Who seruib & obeieb me in all 16 pinges, as men serueb be worlde & his lordes? 'The see seide, Be ashamed, Sydon'; and, if bou aske be cause, here why. ffor a litel prebende men rennith a longe way; but for euerlastyng lyf unnebe be foot is onys lifte 20 up fro be erbe. A pinge of litel price is bisely sougt; operwiles men striuen for o. peny rist shamfully; men dreden not to wery hemself nizt & day for a veyn binge, for a litel promys. But allas! for good incom- 24 mutable, for mede inestimable, for souerayn worship, for endeles glory, men wol not suffre be lest werynes. Be ashamed perfore, bou sluggussh<sup>5</sup> & compleynyng seruaunt, bat bei are more redy to perdicion ban bou 28 to lyf, bei ioy more at vanyte pan bou at troube. And lo, ofte tymes bei are defrauded of her hope, but my

Many hear the world more gladly than God.

66

The world's servants are often more zealous than God's.

1 C. 'love.' The Latin is 'vita.'
2 The Latin is—'(ut) non desoletur in terra.'
3 C. 'slugged.' The word has been altered in D. 4 C. 'her.'
5 C. 'slugged.'

promys deceyue no man, ner leue pvoide no man pat trustip me. That I haue promysed, I shal zeue; pat I 32

haue seide, I shal fulfille, so pat a man abide true in my loue unto be ende. I am rewarder of all gode men, & a mixty prever of all deuoute men. Write my 4 wordes in pin herte, and trete hem diligently; for in tyme of tribulacion bei shul be ful necessary. bat bou knowist not whan bou redist, bou shalt treuly knowe in tyme of visitacion. I am wonte in ij. maners God visits His 8 to visite my chosen children, [that is to say] wib temptacion & consolacion. And every day I rede hem ij. lessons; oon in blamyng her vices, anober exhorting hem to euerlastyng<sup>2</sup> vertues. He pat herip my wordes 12 & despicit hem, hat bat shal deme him in be laste day.

with temptation and with couse-

## A praier to aske grace of deuocyon. Capitulum iiij.8

y lorde god, all my godes bou art. And who am 16 M I pat dar speke to be? I am bi most poure seruaunt, and an abiecte worme, muche pourer and more contemptible ban I can say or dar say. Neuerpeles haue mynde pat I am nouşt4 worpe. pou allone 20 art goode, ristwys, & holy; bou maist all binges; bou seuest all binges; bou fillest all binges, levinge5 allone be synner. Bringe to mynde by miseracions, & fulfille myn herte wib by grace, for bou wolt not bat bi worke 24 shulde be voide. How may I suffre myself in his wrecchid lif, but if bou comforte me wib bi mercy & by grace? Lorde, turne not awey by face fro me; pro- Lord, turn not longe not bi visitacion; wibdrawe not bi consolacion, 28 lest my soule be as erbe wipoute water to be. Lorde,

from me.

teche me to do bi wille; teche me to lyue worbely & Teach me to do mekely for be: for bou art my wisdom, bou knowist

Thy will.

<sup>&</sup>lt;sup>1</sup> In margin. <sup>2</sup> For 'euerlastyng' C has 'be encrecinge of.' This prayer does not form a separate chapter in the Latin. 4 C here, after 'am nouzt,' has 'bat I have noght, but I am noght worbe.'

C has 'levinge voyde.'

<sup>6</sup> The Latin is 'coram.'

Of walking in Truth and Humility. [III. v.

me treuly, & knewist me or be worlde were made & or I were borne in be worlde.

That a man owip to be conversant before god in troupe & in mekenes. Capitulum v.1

One, go before me in troupe, & in simplicite of

If the truth make thee free, thou shalt be free Indeed

68

herte seke me euere. He bat gobe before me in troupe shal be made sure from euel assemlinges,2 & 8 troupe shal delyuere him fro deceyuours & fro detraccions of wicked men. If troube delyuere be, bou shalt be verily fre, & bou shalt not recche of mennes veyn wordes. Lorde, it is true bat bou saist; and, as bou 12 saist, so I biseche pe mote it be wip me. Lete pi troupe teche me, bi troupe kepe me, and bringe me to an hel[th8]ful ende. Lete hir delyuere me from all euel affeccion & inordinate lovinge; & I shal go wip be 16 in gret liberte of herte. Troupe saib, I shal teche be bo pinges pat are rist & plesant to me. penke on py synnes wib gret displesaunce & mornyng, & neuere accounte biself eny binge for eny gode workes. Verily 20 a synner bou art & encombred and wrapped in many passions. Of biself euer bou drawist to nouzt; sone bou slidist, sone bou art ouercomen, sone bou art dissolued. bou hast no binge wherof bou maist reioice be, 24 but many pinges pon hast wherof bou owist to sette litel by piself; for bou art more sike pan bou maist conceyue. Wherfore lete no pinge seme gret to be of all pinges pat pou dost, no pynge preciose, no pinge 28 wonderful; lete no binge appiere to be worby eny reputacion, for verily bere is non ober binge here laudable ner desiderable,5 but bat is everlasting. And above

Think humbly of thyself.

> 1 Chap. iv. in the Latin. <sup>2</sup> C. 'assailinges.' D has been altered here. 3 Later. 4 C. 'bifore.' <sup>6</sup> C. 'desirable.'

all pinges euerlasting,1 lete troupe plese be; lete euere displese be by gret2 vilenes & unworpines. Drede no pinge so muche, blame ner fle no pinge so muche, as pi 4 vices & by synnes, be whiche owib to displese be more pan eny worldly harme. Somme go not clerly before me, but bei bee ladde with all's manere of curiosite &

arrogaunce, willyng to knowe my secretes & to under- Seek not to know 8 stonde be hye pinges of god, taking non hede of God: take heed

- hemself & of her soule helpe. These folke, me beyng displesed, ofte tymes fallen into gret temptacions4 for her pride and her curiosite. Drede be iugementes of
- 12 god, be agaste of be wrath of him bat is almisty. Discusse not be workes of be hyest god; but serche bi wickednes, in hou many binges bou hast trespassed, and hou many gode dedes bou hast negligently 5 lafte.
- 16 Somme berib her deuocion allone in her bokes, somme in ymages, somme in outwarde signes & figures. Somme hap me in moupe, but litel is in the herte. obir, bat beyng illumyned in be understondynge &
- 20 purged in affeccion, desiren laborously binges euerlasting, grevyng hem to here of erbely binges; bei serueb be necessites of nature wib gret sorowe; & bese Let thy convers-
- 24 techib hem to despice erbely binges, to loue heuenly bynges, to sette no price by be worlde, and day and nist to desire heven.

Of be wonderful effecte of be love of god. 28 Capitulum vj.7

blesse pe, heuenly fader, pe fader of my lorde ihesu crist, for bou vouchist saaf8 to haue mynde on me

to thy own soul.

felip what be spirit of troube spekip in hem, for he heaven,

<sup>1</sup> The translator here misunderstands the Latin; 'aeterna'

agrees, not with 'omnia,' but with 'veritas,'

<sup>2</sup> C. 'gretest.'

<sup>3</sup> C. 'a.'

<sup>4</sup> C adds

<sup>6</sup> Omitted in C.

<sup>6</sup> Vide Preface. 4 C adds 'and grete synnes.'

<sup>7</sup> Chap. V. in the Latin. 8 C. 'haste fouched save.'

#### 70 Of the Wonders wrought by the Love of God. [III. vi.

Thou, Lord, art my glory, my hope, and my refuge.

most poure. O fader of mercies and god of all consolacion, I bonke be bat refresshist wib by consolacions me bat am unworby all maner comfort. I blesse be euere & glorifie be, wib byne onely begoten sone & be 4 holigost be comfortour, in to worldes of worldes. Eya, my lorde god, my holy louer, whan bou shalt come in to myn herte, all myn inwardes shal ioy. Thou art my glory, & be exultacion of myn herte; bou art myn 8 hope and my refuge in be day of my tribulacion. for I am feble in loue & imparfit in vertu, perfore I have nede to be comforted of be. Wherfore visite me, lorde, ofte tymes, & enforme wip disciplines of konnyng. 12 Deliuere me fro myn evel passions, hele myn herte from all inordinate affeccions; pat I, heled inwardly & wel purged, mowe be apte to lone, mixty to suffre, stable to perseuere. Loue is a gret byng, a gret good 16 in euery wyse; yt allone makib ligt euery hevy binge, & berib evenly euery uneven binge; for it berib birden withoute birden, and euery bitter pinge it makib swete & sauory. The noble loue of Ihesu stureth to do grete 20 binges, and euere entisib to desire more parfit binges. Loue wol be aboue, not reteined with eny lowe binges. Loue wol be fre, & alienat from all worldly affeccion, lest his inwarde beholding be lette, lest he be wrapped 24 in & encombrid by eny temporal comodite, or falle under by eny incomodite. There is no binge swetter ban loue, no binge strenger, no bynge hyer, no binge bradder, no pinge more iocunde, no ping fuller, no 28 binge better in heuene ner in erbe; for loue is born of god, ner it may not reste but in god aboue all creatures. The louer flyep, rennip, & is glad; he is fre & he is not1 holden. Loue 2 seue half binges in 8 alf binges, 4 and it 32 hab all binges in all binges; for it restib aboue all

There is nothing weeter, stronger, higher, greater, than love.

> <sup>1</sup> In margin in later hand. 3 The Latin is—'pro omnibus,'

<sup>4</sup> The words 'in all thinges' in this clause are not in C.

binges in oon souerein good, of whom all good flowib and procedib. It lokib not to be giftes, but convertib him to be gover aboue all godes. Loue ofte tymes can 4 no mesure, but is fervent aboue all mesure. Loue felip no burdoon, it accountip no labour; it desirip It feels no burden, more ban it may atteyne; it pleynib neuere of im- of labour, holds possibilite, for it demea itself mixty to all pinges & all possible. 8 pinges to be leful to it. It is vailant perfore to all binges, it fulfilleb many binges & bringib hem to affecte, where he pat loue not failip & liep still. Loue wakib, & slepyng it slepib not; loue weried is 12 not wery, and loue arted is not coarted, it fered is not troubled; but as a quik flame & a brennyng bronde, he berstib upwarde and passib surely. He bat loueb. knowib what his voice cryeth. A gret crie in he eres 16 2 of god2 is bat brennyng affection of soule, bat saib. 'My god, my loue, bou art al myn & I byn.' Dilate me in loue, bat I may lerne to taste with be inwarde moupe of myn herte how suete it is to loue, & in loue 20 to melte & to swymme. Be I holde wib loue, going aboue myself for excellent feruour & astonyenge. Synge I a songe of loue, followe I be my loue into heizt, & lete my soule faile in bi preisyng, ioynge<sup>3</sup> for loue. Lete 24 me loue be more ban myself, and not myself but for 'Amem te plus be, & all in be, bat verily loue be, as be lawe of loue nist propter te. comaundib shinyng oute of be. Loue is swifte, pure, holy, iocunde, mery, stronge, pacient, true, prudent, 28 longe abiding, manly, and neuere sekyng himself. Where as eny man sekip himself, pere anon he fallip fro loue. Loue is circumspecte, meke & rizt, not softe, not list, not intendyng to veyn pinges, sobre, chaste, 32 stable, restful, kepte in all wittes, deuoute to god &

1 Lat. 'effectum. 2—2 Later. <sup>2</sup> C. 'jubilynge.' The word has been altered in D. 4 For 'Lete me,' C has ' Motte I.'

#### 72

#### Of the Proof of True Love of God. [III. vii.

A life of love cannot be without sorrow. kinde.¹ Loue is subjecte and obedient to prelates, vile & despecte ²to hymself,² trusting & hoping euere in god, yea whan god sauorib him not, for wiboute sorwe men lyuyn not in loue. He pat is not redy to suffre all 4 binges, & to stonde at wille of his loued, is not worbi to be called a loner. It behoueb be louer gladly to clippe to him all maner harde binges & bitter binges for his loued, & not to bowe fro him for eny contrarie binges 8 bat happenib to falle.

# Of previnge of very loue. Capitulum vij.

One, 3it art pou not a misty & a prudent louer. Why, lorde? For as muche as for a litel con-12 trariousnes bou failest in binges taken,4 and ouergredely sekist consolacion. A stronge louer stondib in temptacions, ner he wil not bileue be wily persuasions of be enemy. As bou plesist5 him in prosperite, so bou dis-16 plesist<sup>6</sup> him [not]<sup>7</sup> in adversite. A prudent louer considrib not so muche be gifte of be louer as be loue of be zeuer; he peisib more be affeccion ban be valu, and settib all be giftes fer bynebe be loued. The noble louer restip 20 not in be gifte, but in me aboue all giftes. It is not perfore all lost, bou; som tyme bou fele not so wel of me and of my seintes as bou woldist. That gode and swete affeccion but bou perceiuest amonge, it is an 24 effecte of grace,8 & a maner of fortaste of be heuenly cuntre, upon whom it is not to leene ouermuche, for it gob and comeb. A man to fizte ayen be evel mevinges of be soule & to despice be suggestiouns of be deuel, is 28 a token of vertu & of gret merit. Therfore lete no straunge fantasies brougte in of eny mater trouble be. Kepe a misty purpos & a rist intencion to god. It is

Consider not so much the gifts of the lover as the love of the giver.

Let not passing fancies trouble thee.

This clause comes later in the Latin.
 Chap, vi. in the Latin.
 Lat. 'coeptis.'
 Lat. 'placeo.'
 Lat. 'nee displiceo.'
 Supplied from C.
 C here inserts 'presente.'

noon illusion bat som tyme bou art sodenly rauysshed in an excesse, & turnest anoon ayen to be wont iapes of byne herte; for bo[o1] bou suffrist raper ban doost, and Vain thoughts

4 as longe as bei displese be, & bou wrastlist ayen hem, thou wrestle it is merit & no perdicion. Knowe wel bat be enemy thou wilt not be laborib in all wises to lette by desire in good, & to make be voide from all gode exercices, fro worshypinge

8 of seintes, fro mynde of myn holy passion, fro profitable penking of bi synnes, fro keping of bin herte, & fro sad purpos of profityng in vertu; he puttib in many euel pouztes, pat he mowe cause in pe werynes & horrour, &

displesip him, and, yf he mowe, he wol make be to cesse from holy communyon. Bileue him not, ner take non hede of him, bous he ofte tymes tende to be

12 reuoke be fro praier & holy redyng. Meke confession

16 grynnes of deceite. Impute it to him self whan he sowip euel pinges & unclene. Say to him, 'Be ashamed, 'Resist the devil, bou unclene spirit, & go awey, wrecche; bou art ful from thee. unclene, pat bringist suche pinges to myn eres.

in me, but ihesu shal be wip me as a mizty fizter, & bou shalt stonde confused. I had leuer dye & suffre

20 hens, bou wicked deceyuour; bou shalt have no parte

all peyne pan consente to pe. Holde py pes, & be still; 24 I wol no more here be, bouz bou labore to moleste me neuer so of e. God is myn illuminacion & myn helpe,

whom shal I drede? If bateiles be ayenst me, myn herte shal not be a ferde. Oure lorde is myn helper

28 and my redemptour.' ffigte as a gode knigt; and, Fight like a true bouz somtyme bou falle burgh frailte of flesshe, resume strenghes more mixty han he raher, trustyng on my more large grace, and be wel war of veyn complacence

32 & pride; for perby many men be ladde into errour, & som tyme þei slide in to a blindnesse incurable. it be to be into a perpetuall warnes & mekenes, be fal-

linge of proude men presumyng of hemself. 1 Later.

2 'hem' is later (in margin).

against them condemned.

Of concealing Grace by Humility. [III. viii.

Of grace to be had under be warde of mekenes. Capitulum viij.

Conne, it is more profitable & more sure to be to

Note be grace of deuccion, & not to lifte piself 4 upon hye, not muche speke perof, ner moche to peyse it, but raper to despise piself, & drede lest it be yoven to be unworpy. It is not to cleue ouer tougly to his affeccion, but may so sone be turned into be contrarie. 8 Thenke in grace, hou wrecchid & nedy bou were wont to be wiboute grace. Ner bere is not berin onely spiritual profityng, whan bou felist grace of consolacion; but also whan bou berist mekely & paciently be 12 withdrawing perof, whan it is denved; so bat ban bou be not slowe fro studie of praier, ner bat bou lete not slide awey utterly opir workes pat pou wont to do, but as bou mayste<sup>3</sup> after bin understonding gladly do bat 16 in be is, and for no drynesse ner anxiete of mynde be not [ 4 ] negligent of pi self. For pere bip many to whom whan it comep not as pei wolde, anon pei bip impacient or slowe. Mannes way is not euer in his 20 oune power, but to god it is to zeue & to comforte, whan he wol, & as muche as he wol, & to whom he wol, as it plesib him, & no more. Somme indiscretly for grace of deuocion have destroied hemself, for bey 24 do more pan pei mist, peising not pe mesure of her litelnes, but followyng more be affection of be herte ban be iugement of reson. And for bei presumed gr[etter<sup>5</sup>] binges ban god was plesed wib, berfore bei loste sone 28 grace. bei were made nedy and lafte as vile, bat had sette her neste in heven, bat bei, so mekid & made poure, mowe lerne not to flie in her wynges, but to hope & trust under my fedres. pei pat bip zit newe & 32 inexperte in be wey of god, but if bei be gouerned by

Be not impatient or negligent when God hides His

Cheerfully do what in thee lieth.

<sup>&</sup>lt;sup>1</sup> An error for 'hid.' Lat. 'occultanda.' C has 'hidde.'
<sup>2</sup> Chap. vii. in the Latin. <sup>3</sup> C here inserts 'beste.'

<sup>4</sup> Erasure. C supplies 'alle.' Later hand in margin.

be counceile of discrete men, bei mowe sone be deceyued Take counsel of & hurte. And if bei wol followe her oune felyng more things. pan bileue oper pat are exercised, pe ende wol be peril-4 ouse, nam!y, if bei wol not be wibdrawen fro her ovne conceyt. Thei bat seme wise to hem self suffrib but seldom to be gouerned by ohir. Better it is to sauoure but a litel wip mekenes & litel understondyng, pan 8 gret tresoures of konnynge wib veyn complacence. Better it is be to have litel pan muche wherof pou mowe be proude. He dop not discretly ynow pat zeueb him all to gladnes, foryeting his raber pouerte, & 12 be chaste drede of god, but dredib to lese grace but is Ner he sauorib not vertuously ynow, bat in tyme of adversite or eny hevynes hab him over desperatly, & lasse trustingly thynkyth or felyth of me 16 pan it behouep. ffor he pat in tyme of pes wol be ouer sure, ofte tymes in tyme of bateile is founden dejecte & ferful. If you coudist at all tymes abide meke & litel in biself, and mesure and rule bi spirit,

Be not pro tuous in time of e, nor timor ous in time of

24 come ayen, be whiche I have wipdrawen for a tyme to bi warnes and my glory. Suche a preving is ofte tymes more profitable pan if bou haddist plesant binges at bin ovne wille. ffor merites be not to be estymat of bat, 28 yf<sup>2</sup> a man hab many visions & consolacions, or elles he

be wise in scriptures, or sette in hye degre; but if he

20 bou shuldist not falle so sone in to perel & into offense. It is gode but, be feruour of spirit conceyued, bou benke what is to come, be list goyng awey; be whiche whan it happenib to falle, benke ayenward bat be list may

rofitable.

be grounded in very mekenes & fulfilled wib dyvine charite, if he seke in all pinges purely & holy be 32 worship of god, if he accounte himself as nougt & despise himself in troupe, & ioy more to be despised & made lowe of ohir han to be worshipid, here is merite & matere of hope.

1 C here inserts 'counseile.' <sup>2</sup> Later.

#### Of Low Esteem of One's Self. [III. ix.

Of vile estimacioun of himself in be si3t of god. Capitulum ix.1

I shal speke to my lorde, bou; I be dust & asshen.

If I accounte myself more, lo bou standist ayenst 4

me, & my wickednesse berib witnes ayenst me, I may not say nay. &2 I vilifie myself & bringe me to nouzt. & faile fro all maner propre reputacion. & make mes dust as I am, bi grace shal be merciful to me, & bi lyate 8 nye4 to myn herte; & al maner estimacion, be it neuer so litel, shal be drouned in be valey of my nouztines, & shal perisshe for euere. here hou shewist me my self, what I am, what I was, & fro whens I come; 5 for I am 12 nouzt, & knewe not myself.6 If I be lafte to myself, lo I am nouzt & al infirmite. If bou beholde me sodenly, anon I am made stronge and am fulfilled wib a newe ioy; & a wonder binge, bat I am so sodenly lifte up, 16 & so benignely clipped of be, bat wib myn ovne weight am euere borne doune lowe. This dope by loue frely goyng before me, & helpyng me in so many nedes, and keping me fro greuous perels, & delyueryng me, as I 20 may treuly say, from eucles oute of nombre. In mys

liuyng I loste bope pe & me, & in seking pe allone, & in purely louinge pe, I fonde bope pe & me; & purgh loue I brou3t myself more depely to nou3t. For pou, 24 most swete, dost wip me aboue all maner merit, and aboue pat pat I dar hope or pray. Blessid be pou, my god, for, pou3 I be unworpi all godes, 3it pi noblesse and infinite godenes cessip not yea to do wel to me 28 unkynde & fer turned awey fro pe. Conuerte us, lorde, to pe, pat we mowe be meke, kinde, & deuoute, for pou

Thou, Lord, givest grace to the humble.

Thy love unsought goes before me to help and save.

<sup>1</sup> Chap. viii. in the Latin. <sup>2</sup> C. 'But and.'

<sup>3</sup> C. 'me selfe.' <sup>4</sup> Later. Not in C.

<sup>5</sup> C more correctly, 'whither I became.' <sup>6</sup> C. 'thereof.'

<sup>7</sup> An error for 'mis loving.' The Lat. is 'male amando.'

<sup>8</sup> Error for 'be' (the article). Lat. 'ingratis.'

<sup>9</sup> C. 'helthe.'

art oure helpe,9 our vertu, & our strengbe.

### III. x, xi.] Of Referring all Things to God.

That all pinges are to be referred to god as to be last ende. Capitulum x.1

- Nonne, I owe to be by last & by souereyn ende, if 4 D bou desire verily to be blisful; & purgh bis intencion shal be purged bin affeccion, bat is ofte tymes euel bowed down to hir self & to creatures. ffor if bou seke biself in eny binge, anon bou failest in biself and waxist
- 8 drye. Wherfore to me referre all binges principaly, for Make God the end I it am bat have youen all binges. Consider all binges as welling of be hyest & most sourreyn good; and berfore bei are to be reduced to me, as to her original
- 12 begynnyng. Of me litel & gret, poure & riche, drawith quyk water, as of be welle of lif; & bei bat seruib me willingly & gladly shul receyve grace for grace, but he bat hat glory withoute me, or be delited in env private
- 16 good, shal neuere be stablisshid in very joy, ner delited in herte, but shal be lette in many wises & anguisshid. perfore you owist to ascrive to piself no maner of good, ner arrecte not by vertu to eny man, but all to god, 20 wipoute whom man hap nougt. I gaue all, & I wol He gives all, and
- haue all ayen, & wib distriction I require bankinges. again, This is troube, wherby is chaced away be vanite of And if heuenly grace & very charite entre in,
- 24 pere shal be non envie, ner contraccion of herte; ner priuate loue shal not occupie it, for diuyne charite ouercomeb all binges, & dilatib all be mixtes of be soule.
- Yf bou sauore arist, bou shalt ioy allone in me,2 for bere 28 is no man gode but god all one, bat is to be preised aboue all pinges & to be blessed in all pinges.

That, pe worlde despised, it is mery & swete to serue god. Capitulum xi.3

Tow, lorde, I shal speke ayen, and kepe no silence; I shal say in be eres of my god, my lorde, my

<sup>1</sup> Chap. ix. in the Latin. 2 C here adds, 'bou shalt trust alone in me.' 3 Chap. x. in the Latin.

of all things, as he is source of all

kinge, bat is on hye. O lorde, hou gret is the multitude of by swetnes to hem bat drede be! But what art bou to by louers? what to hem bat serue be wib all her hertes? Verily be swetnes of bi contemplacion 4

bou shewist most be swetnes of bi charite, bat, whan I was not, bou madist me, and whan I errid fro be, bou laddist me ayen, þat I shuld serve þe, & þou comaundist 8 me to loue the. O bou welle of euerlasting loue, what

pat bou grauntist to thy louers is vnspecable.

78

How can I forget thee, Lord, who

Thou servest roe rather than I thee. shal I say of be? hou may I forvete be, bat vouchist saaf to haue mynde on me? yea, after pat I failed & pershid, thou hast do mercy wib bi seruaunt aboue all 12 hope, and hast shewid grace & frendship aboue all What zelde I be ayen for his grace? It is not gouen to all, bat, all binges forsaken, bei renounce be worlde and take a Religious lif. Whebir is bat a gret 16 binge but I serue be, sib euery creature is bounden to serue be? It owih not to seme me a gret binge to serue be; but raper bis aperib to me gret & wonderful, bat bou vouche saf to receyue to by servaunt me so 20 poure & so unworpy, & to oone me to by welbiloued seruauntes. Lo, all pinges pat I haue & wip be whiche i serue be, are byne. Neuerbeles in contrarie wise bou servist me raper pan I pe. Lo, hevene & erpe, pat pou 24 hast made unto mannes seruice, are redy, & euery day dobe but bou comaundist hem; & pat is litel, but ouere bat bou hast ordeined also angels in to mannys mynistery; but it passib all but bou biself vouchist saf to 28 serue man, and madist promys to zeue piself to him. What shal I zeue be for all bese bousand of godes? Wolde god I mist serue be all be days of my lif! Wolde god at lest I mist suffice to do be worby seruice 32 o. day! Verily bou art worby all maner seruice, all worship, & euerlasting preisyng. Verily bou art my lorde, & I by poure seruaunt, but am bounden wib all my mixt to serue be & neuere be wery of bi preisinges. 36

#### III. xii.] Of Moderating our Desires.

Thus I wol & bus I desire, & what lackib me vouche bou saf to fulfille. It is a gret worship & a gret glory to serue be, & to sette all binges at no price for be; ffor 4 pey pat willingly subdue hemself to by seruice shul And bei bat for by most holy loue puttib haue grace. awey flesshely delectacion, shul finde be consolacion of be holigost. bei shull gete liberte of mynde [bat] 8 entrip into streigt lif & takip non hede of no worldly cure. O be acceptable & be iocunde service of god. Thy service is whereby a man is verily made fre and holy! O be holy endless joy state of religiose seruage, pat makip man even to 12 aungels, plesant to god, ferful to fendes, & commendable to all cristen men! O be service to be clippid & euere to be desired, wherby be hyest & souereyn good is deserved, & ioy goten bat shal duelle wibouten ende!

16 That be desires of be herte must be examyned Capitulum xij.2 & moderid.

Sone, 3it bou must lerne muche binge, be whiche bou hast not lerned as 3it. Lorde, what are bo? 20 That bou put bi desire holy after my wel willyng, and but bou be not a louer of biself, but a desirous folower of my wille. Desires ofte tymes settyn be on fire & hugely stiren be; but considre whehir bou be meved 24 more for my worship or for bin ovne profit. If I be in cause, bou wolt be wel content what euere I ordeyne; and if pere be eny pinge of byn oune sekyng pat is hid priuely, pat it is put lettip & greueb. Be war perfore Desire nothing

28 bat bou leyne not to muche upon eny desire before con- God into council. ceyued, me not councelde; lest be repente afterward, and pat displese put first plesid, and put pou heldist for be better. ffor not every affeccion bat semeb gode is 32 to be followed anon, ner contrarie affeccion to be fledde

3 C inserts 'well.'

<sup>&</sup>lt;sup>1</sup> In C the words 'most holy' come before the word 'seruice' the preceding line.

<sup>2</sup> Chap. xi. in the Latin. in the preceding line.

#### Of Striving against Concupiscence. [III. xiii.

at first. It is expedient amonge to use refrenacion, yea, in gode studies & desires, lest by importunyte bou falle into distraccion of mynde, lest bou engendre sclaundre in obir boruz indisciplinacion, or elles lest bou be 4 sodenly troubled & falle by wipstonding of oper. 1 And by flesshe owib so longe to be chastised and constreyned to be soget in seruage, til it lerne to be redy to all kinges & to be content wib fewe, & to delite in symple 8 binges, & not grucche aven suche<sup>2</sup> as is not conuenvent berto.

Of Informacion of pacience & figtyng ayenst concupiscence. Capitulum xiij.8

orde, as I se, pacience is rist nedful to me, for how euere I ordeigne for my pes, my lif may not be

not bat bou seche pes, and lacke temptacions, & fele no

So it is, sone; but I wol 16

Life cannot be free from conflict.

Are the men of this world without

their sufferings?

contrariousnes; but pan deme to haue founde pes, whan pou art haunted in diucrse temptacions and preued in many contrarioustes. If bou say bat bou maist not 20 suffre many pinges, how wilt bou pan suffre be fire of purgatory? Of ij. eucles be lasse is eucre to be chosen; wherfore, bat bou move escape turmentes bat are to come, studie to suffre evenly for god present eucles. 24 What trowist bou pat men of his worlde suffre nougt or litel? Nay, bou shalt not finde pat, bou; bou seke most delicat men. But bey haue, bou saist, many delectacions, &5 perfore bey peise litel her tribulacions. Be it 28 so, so bat bei haue what bei wol; but hov longe hopist bou it shal endure? Lo, bei bat are habundant in bis worlde here shul faile as be smoke, & bere shal be no

- 1 Here a sentence is left untranslated both in C and D.
- <sup>2</sup> C inserts 'binge.' 3 Chap. xii. in the Latin. 4 C here and in line 6, 'contrarioustez.' The word has been altered in D.
  - <sup>5</sup> C here inserts 'they followe her owne delectacions and.'
  - 6 C omits 'here.'

wiboute bateile & sworde.

### III. xiv.] Of Humble Obedience.

remembraunce of be ioys passed. And git whiles bei

lyue, bei reste not in hem wiboute bitternes, werinesse, & drede; for ofte tymes of be same binge wherof bei 4 conceyue delectacion pei receyue peyne and sorowe. It fallip to hem ristwesly bat, for bei inordinatly sekip delectacions & folowe hem, bat bei wiboute confusion fulfille hem not. O hou shorte, hou inordinat, hou 8 false, hou foule bei all be! Neuerbeles for drunkenes & blindenes bei understonde not, but as dum bestes renneh into deth of soule for a litel delectacion of corruptible lif. Wherfore bou, sone, go not after by con-12 cupiscences, but turne awey fro bin oune wille. Delite be in god, & he shal zeue be be peticions of bin herte. Lo, if bou wolt verily be delited and more habundantly be comforted of me, lo in contempte of all worldly and 16 in kutting awey of all lower delectations shal be by blessing, and plenteuous consolacion shal be golden to be. And be more bat bou wibdrawist be fro consolacion of all creatures, he swetter & he mistier comfortes 20 bou shalt finde in me. But first bou shalt not come to bese wiboute sorwe<sup>2</sup> and labour of strivinge. used custom wol wipstonde, but it shal be ouercomen by a better custom. The flesshe wol grucche 3; but 24 it shal be refreyned wip be feruour of spirit. be olde serpent wol stire be & bringe be to bitternes; but wib praier he shal be dryven awey, and wip profitable labour his comyng<sup>4</sup> shal be stopped.

In contempt of worldly things shall be thy peace.

28 Of obedience of a meke suget by ensample of our lord ihesu. Capitulum xiiij.<sup>5</sup>

Sonne, he pat laborip to wipdrawe himself fro obedience, he wipdrawip himself fro grace; and he pat 32 sckip to haue pryuate pinges, lesip pe common pinges.

1 Later. <sup>2</sup> C. 'tristesse.'

3 C adds 'ayein,' which is erased in D. <sup>4</sup> C inserts 'inne.'

5 Chap. xiii, in the Latin.

IMITATION. G

Submit threelf gladly to those et over thee.

souerayne, it is a token bat his flesshe obeieb not him parfitly 3it, but ofte tymes kikib ayen & grucchib. Lerne perfore to obeie by souereyne swiftely, if bou 4 wille bat by flesshe shal obeie be; for be utter enemy is sonner ouercomen, if he ynner be destroied. There ys not1 a more greuous ner a worse enemy of be soule pan bou biself, not wel according to be spirit. It 8 bihoueth be in all wise to take upon be very despising of biself, if bou wol preuaile ayen flesshe & blode. But for as moche as bou louest inordinatly biself, berfore bou dredist to resigne biself fully to be wille of 12 oper.2 But what grete pinge is pat if pou, pat arte but asshon and nought, subdue bi selfe to man for god? Sithe I almyghty and highest, bat made alle binges of nought, mekely made me sugget to man for bee, and 16 was made mekest of alle & lowest, for bou shuldest overcome thi pride with my mekenesse. Lerne to obeve, bou duste! lerne to meke thi selfe, bou verthe and cleye, and to bowe thyselfe vnder the feete of alle; 20 lerne to breke bine owne willes, and to yive be vnder subjection of alle. Be wrothe ayeins thi selfe, and suffre no volowynge pride to lyve in the, but shewe be so sugget and so litel bat al men mowe goo over bee, 24 and trede vppon the as vppon myre of the streete. What haste bou, veyne man, to compleyne? Thou foule synnar, what haste bou to answere bi reprevars, bat so ofte tymes haste offended thi god, and so ofte tymes 28 deserved helle? But myne yen hathe spared bee, for thi soule was preciouse in my sight; for bou shuldest know my love, and be ever kynde to my benefaytes, and þat þou shuldeste yive thi selfe continuly to very 32 subjection by mekenes, and bere patiently bine owne despisinge.]3

Yea, humble thyself under the feet of all.

<sup>2</sup> Later. The next two lines show signs of erasure. 3 The text within the brackets is omitted in D, and has been supplied from C.

# Of hyd domys to be consyderyd.1 Capitulum xv.2

orde, bou sowndyst thi domes upon me & shakyst 🛾 att<sup>3</sup> my<sup>4</sup> bones for drede & tremlyng, & my soule is gretly affraied. I stonde astonyed, and considre bat heuens are not clene in thy beholdyng. If bou fondist shreudenes in angeles & spareist hem not, what shal 8 falle of me? Sterres felle from heuene, & I dust what presume I? Whos werkes semed laudable felle to lowist binges, and bei bat ete brede of aungeles, I sawe hem Therfore, lorde, pere is no delite in swynes draf. 12 seurte, if bou wibdrawe bin honde. There auailib no wisdom, if bou leue bi gouernance. bere helpib no strengee, if bou cesse to kepe. here is no chastite sure, if bou defende it not. here availib no kepyng, if hin No safety without 16 holy wacching be not nye. Yf we be forsaken, we be drouned & pershyn; and we be visited, we are rerid up & lyuen. We bip unstable, but by pe bip confermed. We waxe leuke, but by be we bib sette a fyre. 20 O hov<sup>5</sup> & abjectly it fittip me to fele of myself, & hou noust to sette by is eny good pat I seme to haue!

O hov deply I owe to submitte myself under bi depe groundeles iuggementes, lorde, where I finde myself 24 noo bing elles but noust & noust! O weight unmeasurable, o see intransnatable, where I finde no ping of myself but all nougt! Where is be lurkynge6 hidels of glory & worship, where is be trust conceyued of 28 vertu? All veyn glory is swolowed up in be depnes of All flesh is a bi iuggementes upon me. What is every flesshe in by presence. beholding? Whether shal clay reioyce itself ayenst him

nothing in His

<sup>&</sup>lt;sup>1</sup> C has 'Of the pryve iugementes of god, leste we lyfte uppe into pryde for goode binges.'

Chap, xiv. in the Latin.

<sup>&</sup>lt;sup>3</sup> C has 'bou bondrest over me thi jugementes and alle to kest,' etc. 4 Later.
5 Here 'mekely and howe' is inserted in C. shakest,' etc.

Later (in margin); omitted in C.

84 How we should feel in respect of Desires. [III. xvi.

pat makip it? Hou may he be rerid up in veyn speche whos herte is suget to god in troupe? All pe worlde shal not rere up into pride whom troupe hap made suget to himself; ner he shal not be meued by pe 4 moupes of all his preisers, pat stedfastip all his hope in god. ffor pey pat spekip in magnifieng hemself, lo, are nouzt, & pei shal faile wip pe soune of her wordes; but pe troupe of ourcl lorde abidip for euere. 8

Hov a man shal stonde<sup>2</sup> in euery pinge desiderable. Capitulum xvj.<sup>3</sup>

One, say pus at all tymes: Lorde, if it plese pe, be pis pus. Lorde, if pis be py worship, be pis doon 12 in py name. Lorde, if pou se it be expedient and

preue it profitable to me, graunte me to use it to py worship; but if pou knowe pat it be noyous to me, or not vailable to pe helpe of my soule, take suche a desire 16 fro me; for not euery desire come p of pe holigost, yea, pous it seme to man rist and good. It is harde to deme of troupe wheper a good print or an euel stire pe to desire pat or pat; or wheper pou be meued of pyn ovne 20 spirit. Many in pe ende ben deceyued, pat in pe begynnyng semed broust inne wip a gode spirit. Wherfore with drede of god & mekenes of herte is to be

desired & asked what desiderable pinge pat comep to 24 mynde principaly; for wip propre resignacion all pinge is to be committed to me, seieng: Lorde, pou knowist how it is best; be it pus or pus, as pou wolt, and whan pou wolt; geue what pou wolt, hou muche pou wolt, & 28 whan pou wolt. Do wip me as pou wolt & as it most

Lord, give me what Thou seest to be good for me.

Do with me as Thou wilt,

<sup>1</sup> Later (in margin). <sup>2</sup> C adds 'and seie.'

<sup>3</sup> Chap, xv. in the Latin,

plesip be, & as it is most by worship. Put me where bou wolt, and do wip me frely in all pinges. I am in

<sup>6</sup> C, more correctly, 'helthe.' Lat. 'saluti.' 5 In margin.
6 C, 'desirable.' 7 C omits 'and whan you wolt.'

### III. xvii, xviii.] A Prayer. Of true Comfort.

bin hondes; turne me & aven turne me rounde aboute. Lo, I by seruaunt redy to all pinges; for I desire not to lyue to myself, but to be, & bat wolde god mist be 4 parfitly & workely!

A praier to do be wille of God. Capitulum xvij.1

Tost benigne ihesu, graunte me þy grace, þat it 8 M may be with me and labore wip me, & abide wib me to be ende. Graunte me euer to do by wille, and desire but is most acceptable to be and most derly plesib be. Thy wille be my wille, and mote my wille May Thy will be 12 cuere folowe pi wille, & accorde to it in al wise. Be bere to me oon willing & not willing wib be; & lete me not wille ner not wille but pat pou wolt or wolt not. Graunte me to dye from all pinges pat are in pis worlde, 16 & for be to loue to be despised & not knowen in his worlde. Graunte me aboue all pinges desired to reste in be, & to pese my soule in be. Thou art very pes of herte, bou art oonly rest; wipoute be all binges are 20 harde and out of quiete. In his pes, hat is in he oon souerayne euerlasting gode, mote I slepe & reste. Amen.

That very solace is to be soult in god Capitulum xviij.2 allone.

That euere I mowe penke or desire to my solace, I look for my I abide it not here, but hereafter; that if I but hereafter. allone had all be solaces of be worlde, & mist use all be delices, it is certeyn bat bei mowe not endure. 28 fore, my soule, bou maist not plenerly be comforted, ner parfitly be refresshid but in god, be consolation of poure & pe undertaker of meke men. Abide a litel while, my soule; abide goddis promys, & pou shalt have abund-

1 Not a separate chapter in the Latin. <sup>2</sup> Chap. xvi. in the Latin.

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Of casting all our Cure upon God. [III. xix.

Only in God can the soul's happiness be found. aunce of all godes in heuene. If bou coueite bese present pinges ouer inordinatly, pou shal lese po euerlastinge heuenly pinges. Lete temporall pinges be in use, & euerlastinge binges in desire. bou maist not be filled 4 wip no temporall good, for bou were not made to fruisshe bo. Yea, bour bou hadist all godes bat are made, bou maist not be blisful: but in god, bat made all binges, shal be bi blisse & by felicite; not suche as 8 is seen & preised of folisshe louers of his worlde, but suche as gode true cristen men abidin, & spiritual men fortastib, whos conversation is in heuene. Vevn it is & short, all mannes solace; but pat is blisful solace & 12 true, bat is parceued wip infurbe of troube. uoute man berib euere wib him his comfortour ihesu, & saib to him: Be nye to me, lorde, in every place & enery tyme. Be his my consolation, gladly to wille to 16 lacke all mannys solace. And if pi consolacion lacke, bi wille & iuste probacion be to me as a souercyn solace; for bou shalt not perpetualy be wroth, ner bou shalt not preten euerlastingly. 20

Be it my solace, to lack all worldly solace.

That all maner bisenes is to be sette in god. Capitulum xix.<sup>2</sup>

My sonne, suffre me to do wip be what I wole; I knowe what is most expedient to be. bou 24 benkist as a man, bou felist in many pinges as mannys affeccion studieb. Lorde, it is true bat bou saist. by besynesse is more for me ban eny cure bat I can bere for myself. He stondib ouercasuely & like to falle, bat 28 castib not all his bisenes in to be. So bat my wille be right & abyde stedfast in be, do of me what plesib be; for it may not be but good, whateuere bou do of me.

Lord, Thou knowest what is best for me.

<sup>2</sup> Chap. xvii, in the Latin.

<sup>&</sup>lt;sup>1</sup> C. 'fortastin amonge.' D had originally 'fortastip.' A later hand has struck out the word 'amonge,' doubtless from ignorance of its meaning = 'sometimes.' Lat, 'interdum.'

If bou wolt bat I be in derkenes, blessid mote bou be; and, if bou wolt bat I be in list, sit blessed mote bou be. If you vouche saf to comforte me, blessed mote 4 bou be; and if bou wolt bat I be troubled, be bou euere alike blessid. Sone, so bou must stonde, if bou desirest to go wip me. bou owist to be as redy to suffre as to Ioye. As gladly bou owest to be nedy and pouer 8 as ful and riche. ¶ Lorde, I shal gladdely suffre for bee, what euer bou wolt come vppon me. I wolle indifferently receive of thi hande gode and yvel, swete and evil alike. and soure, glad and sorowful, and for alle binges bat 12 fulled to me vif bee bankynges. Kepe me fro alle maner synne, and I shal not drede debe nor helle. Whiles but bou browe me not awey for euer, ner putte me not out of be boke of lyve, hit shal not noye me what euer 16 tribulation come to me.

Whatever Thou dost with me, may Thy name

I will take at

That temporal miseries bi ensaumple of Capitulum 20<sup>m</sup>.1 Criste ar to be borne.

one, I came downe from hevon for bi helthe; I 20 D toke vppon me thi miseries, not of nede, but for charite, ffor bou shuldest lerne bi pacience to suffre temporalle myseries not grucchingly. ffor fro be houre of my birbe into the daie of my goynge oute of his 24 worlde in be crosse, ber lakkeb me never suffringe of sorowes. I had grete lakke of temperal godes. I herde many compleyntes made of me, shames and repreves I susteyned benignely, ffor benefaites I receyved vnkynde-28 nesse, for miracles blasfemyes, for techinges reprehensions and blamynges. ¶ Lorde, for bou were paciente in thi lyve, pere inne fulfyllynge pe commaundement of thi fader, hit is worpi pat I, most wrecched synnar, 32 after bi wille susteyne my selfe paciently, and bat as

Let me ever remember Christ's sufferings, will-ingly endured for

longe as bou wolte bat I bere be burdon of bis corrupt-1 Chap. zviii. in the Latin.

Of the Endurance of Injuries. [III. xxi.

and follow the

blessed example of His patience.

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ible lyve. ffor if his lyve be onerouse and hevy, yette bi thi grace hit is fulle meritory, and, bi pine ensaumple & be steppes of thi dedes, to the feble and be seke the more tolerable and the more clere; and muche more 4 consolatory ben hit was sumtyme in the olde lawe, when be yate of hevon was yette closed, and also be weye more darke, for as muche as so fewe pat tyme toke any cure to seke the reaume of hevon. nouper gode menne bat payed her dette of holy debe1 myght benne entre into the reaume of heuon. howe grete pankynges am I bounden to yelde to bee. bat hast vouched save to shewe to me and to alle cristen 12 me be right wey and 2 be gode wey to bin everlasting reaume! Thi lif is oure way, & by bin holy pacience we go to be, bat art our croune. But if bou haddist gone tofore & tauzte us be way, who wolde haue take 16 eny cure to haue folowed? Allas! hou many wolde haue abiden all afer & behinde, but if bei hadden beholde by clere ensamples. Lo, zette we waxe leuke, heryng of so many signes & doctrines. What wolde 20 falle if we had not so gret a light to folowe be?

Of suffringe of wronges and who is preued very pacyent. Capitulum xxj.

hat is it hat hou spekist, sonne? Cesse of hi 24 compleynyng, consideryng my passion & he passion of ohir seintes; for hou hast not zit winstonden unto shedyng of hi blode. Litel it is hat hou suffrist in comparison of hem hat suffrid so grete hinges, so miztily 28 temptid, so greuously troublid, so manifolde preued and exercitate. It bihoueh he herfore to bringe to mynde ohres greuous peynes, hat hou mowe he more miztily

Think, others have been much more grievously tried than thou.

1 This does not correspond with the original.

3 Later, in margin. 4 Chap. xix. in the Latin.

<sup>&</sup>lt;sup>2</sup> The text within the brackets is wanting in D from the loss of a leaf, and has been supplied from C.

& more esily bere by smale peynes. And if bey semo not litel to be, be war lest byn impacience cause bat. Neuerpeles, whehir bei be smale, wheher bei be grete,

- 4 studye to suffre all paciently. be better bat bou disposist be to suffre, be more wisely bou dost, & be more say not: From bou deseruist; & be eselier bou shalt bere it, made redy berto nat sluggusly in herte & by use. And say not: and such a man.
- 8 I may not suffre his of suche a man, ner I owe not to suffre suche pinges, for he dide me gret harme, & puttid pinges up on me pat I neuere pouzte; but of a noper
- I wol suffre gladly what euere I shal suffre. 12 pouzt is ful folisshe, be whiche considerib not be vertu of pacience, ner of whom she is to be crouned, but takeb more hede of be persones & of be offences doon He is not very pacient pat wol not suffre but
- 16 as muche as he wol; 2 for be very pacient takib non hede whehir he suffre of his prelate or of his piere, or of his lower; whehir of a gode man & an holy, or he be exerciced of an ouerthwart man & an unworby; but
- 20 indifferently what adversite, and hou ofte by eny creature [fallyth to hym], all bat he takib acceptably of be honde of god, & accountib bat as a gret hyre 4; for no binge, be it neuere so litle, so it be suffrid for god, shal
- 24 passe wiboute merite. Wherfore be bou spedde & redy to figtyng, if you wolt have be victory. Withoute victory<sup>5</sup> maist bou not come to be croune of pacience. bou wilt not suffre, bou refusist to be crouned; and if
- 28 bou desire to be crouned, figte manly, suffre paciently. No cross, no Wipoute labour men comep not to reste, ner wipoute fighting, men comeb not to victory. Lorde, make pos-
- 32 Thou knowest, lorde, bat I may suffre litel, & bat I am sone prowen down with litel adversite. Make, lorde,

sible by by grace bat semeb me impossible by nature.

1 C. 'sluggedly.' 2 C adds 'and of whom he wolle,' <sup>3</sup> Later, in margin. Not in C. 4 C. 'lucre.' 6 C. 'fightynge.'

endure much, but

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Of Human Infirmity and Misery. [III. xxii.

but every exercitation of tribulacion be to me amyable, & for pi name desiderable 1; ffor to suffre & to be vexid for be is ful holsom to my soule.

Of confessioun of oure infirmite & miseries 4 of this lyf. Capitulum xxij.2

shal knouleche avenst myself myn unrigtwesnes. shal knouleche to be myn infirmyte. Ofte tymes a litel bynge prowip me doon & makip me sorry. purpose to do mixtily; but, whan a litel temptacioun comeb, I am in gret aunguisshe. Ober whiles of binge of litel valu risip greuous temptacion, and whiles I wene myself somwhat sure, for I fele no binge, I fynde 12 myself ofte tymes ouercomen borug a litel<sup>3</sup> blaste. perfore, lorde, my dejection & my frailte, knowen to be on every syde. Have mercy on me oute of be clay, bat I stike not berin, ner abide deiecte in euery side. 16 That it is pat ofte tymes rebukip me before pe & confoundib me, bat I am so slidyng & so weike to wibstonde passions, and bou; I falle not fully to consent, 3it hir vexacion is greuous & heuy to me, and it werieb 20 me so to lyue daily in stryf. And perby is myn infirmite knowen to me, pat abhominable fantasies cometh muche ligtlier pan pei gon awey. Wolde god, pou most stronge god of israel, louer of true soules, pat pou 24 beholde be labour & be sorowe of bi seruaunt, & be assistent to him to what euer pinge he go! Strengpe me wib heuenly mist, lest be olde man, be wrecchid flesshe not sit fully sugget to be spirit, have be better 28 & pe lordship, ayenst whom it behouip to figte al pe while me lyueb4 in bis lif most wrecchid. Allas! what lif is bis, where as lackib neuer tribulacions & miseries, where all pinges are full of grynnes & of enemyes. 32 For, one temptacyon or tribulacion goinge awey, anoper

> <sup>2</sup> Chap. xx, in the Latin. 4 'me lyveb' is the rendering of Lat. 'vivitur.'

3 C. 'lyght.'

A little thing sometimes overcomes my resolution.

Lord, give me Thy strength.

1 C. 'desirable.'

comeb, yea, som tyme be first conflicte yit duryng, obir many comeb upon unwares. And hov may a lif be loued, hauyng so many bitternesses, suget to so 4 ma[ny mi]series, & myschaunses ? 1 hov [also is hit rice and snarce! called] a lif, bat engendrith so m[any debes and pesti-] lences, & git is lov[ed and sought of many] to have her delit per [inne. The worlde is] ofte tymes repre [ved 8 pat hit is fals and veyne; and git it is [not lyghtly forsaken, for be con cupiscences of the fleysshe have to grete dominacion.] But [summe pinges drawen to love and summe to despite. To love per drawep desire of 12 the fleisshe, desire of yen, and pride of lyve. But peynes and miseries followinge bringep] furbe hate of pe worlde & werynes. But allas! false delectacion ouercomib be mynde gouen to be worlde, & so it accountib 16 delices to be under breiers, for she hap neiper seen ner

What a life is this, full of mis

tasted be swetnes of god, ner be inwarde mirbe of soule. But bei bat despisib parfitly be worlde & studieth to They who despise lyue under holy discipline, be swetnes of god, bat is the sweetness of God. 20 promysed to true louers, is not unknowen to hem, & bey seen clerly hou greuously be worlde errib, and hou

That man owip to reste in god aboue alle Capitulum xxiij.2 his giftes. 24

diversely it deceiveb.

boue all godes & [in alle], my soule, pou shalt I reste in oure lorde ever, for he is euerlastinge [reste of seintes. Graunte] me, most louyng & most 28 [swete Iheau, above euery c]reature, aboue al helpe [and alle beaute, above alle gllory & worship, abovve alle myght and dignyte, above] all konnyng [and subtilte, above all riches and c]raftes, [above alle gladnes and 32 exultacioun, above alle fame and preysinge, above alle hope and promission, above al merite and desire, 1 C. 'mischieves,' The word seems to have been altered in D. 2 Chap. xxi. in the Latin. al ioy & iubilacion pat mynde may take or fele; ffurpermore aboue aungeles & archangeles, aboue al pe knizthode of heven, aboue all pinges visible & inuisible, 4 & aboue all pinges pat pou, my god, art not; for pou,

above all yiftes bat bou maiste yiffe or infounde, above]1

my god, art best aboue all. bou allone art hiest, bou

God alone is allsufficient for the

O for wings to e away and rest

in Christ!

allone most mizty, pou allone most sufficient & most full, bou allone most swete & most solacious, bou allone 8 most faire & most louely, bou allone most noble and most gloriose, aboue all pinges; in whom all godes are

togidres & parfitly, & euere haue be, & shal be, perfore it is litel and insufficient, what ever bou yevest 12

me beside biself, or reuelist or promittist of biself, be not seen ner goten fully; for myn herte may not verily reste ner be fully & all holy content, but it rest in be

& ouerpasse pi ziftes & euery creature. O my most 16

swete spouse ihesu crist, most pure louer, lorde of al

maner creature, who shal geue me feders of very liberte,

bat I move fle & reste in be! O whan shal it be gouen to me fully pat I move take hede & se hov 20

swete bou art, my lorde god? whan shal I at full gadre myself in be, bat for bi loue I fele not myself, 2 but be

only 2 aboue all felynge & all maner in a manere not

knowen to all. Nov ofte tymes I morne and bere myn 24 infelicite wib sorowe; for in bis valey of teres bere

comeb many euell binges, bat ofte tymes lettib me,

troublib me3 sore, & darkib my mynde, & distractib me,

and drawib me & wrappib me in, bat I may not haue 28 fre comyng to be, and bat I may not fruisshe bo

iocunde clippinges bat are 4 redy to holy spirites. sighinge & my manyfolde sorwe<sup>5</sup> in erpe mote meue pe.

2-2 In margin, later hand. Not in C.

3 Here C inserts 'makep me.'

4 C

<sup>&</sup>lt;sup>1</sup> The words within brackets in chaps, xxii, and xxiii. are wanting in D from the mutilation of a leaf; they have been supplied from C.

<sup>4</sup> C inserts 'ever.'

<sup>6</sup> C, 'teres,'

O ihesu, be bristnes of euerlastyng glory, comfort of be soule goyng in pilgrimage; at he is my mouhe wihoute voice, and my silence spekib to be. Hou longe tarieb 4 my lorde or he come? Come he to me his poure seruant, bat he move make him glad; put he his honde & deliuere be wrecehe from all maner anguisshe. Come, come! for wipoute be shal pere be no blisful day Lord, come to me, 8 ner houre; for bou art my gladnes, & wipouten be my borde is voide. I am a wrecche, & in manere enprisoned & greuously ferid, til bou refresshe me wib be list of bi presence, & make me fre, & showe me bin 12 amyable visage. Lete opir men seke for be what otir binge hem likib; for me plesib no binge ner shal plese, but bou, my god, myn hope, & myn euerlastinge helbe.

my table is empty.

humyliacion, pe contricion of pin herte, pei haue bowed 20 me & brouzte me to be. And I seide: Lorde, I haue called on be inwardly, & desired to 2 haue my fruicion in be. I am redy to forsake all binges for be. verily steredist me first to seke be. Wherfore, lorde, be

I shal not holde my pes, ner I shal not cesse to pray, 16 til bi grace turne ayen to me, & bou speke wib infurbe. Lo, I am here; lo, I am come to be, for bou calledist me inwardly; bi dedes,1 be desire of by soule, bin

> I desire to enjoy Thee, forsaking all else.

24 bou blessed, but hast done bys godenes wib bi seruaunt after be multitude of bi mercy. What hab bi seruaunt more to say, lorde, before be, but but he meke himself gretly in bi sizt, having euer in mynde his oune 28 wickednes & his vilete? for pere is noon like be in all be innumerable pinges of heven & erbe. Thi werkes are rist gode, bi iugementes true, and by bi prouidence att binges are gouerned. Preising perfore he to be & 32 glory, bou be wisdom of be fader! my moube, my soule, and all pinges bat are made, preise bei be & blesse be. Amen.

> 1 Error for 'teres.' Lat. 'lacrymae.' <sup>2</sup> Later.

Of the Remembrance of God's Benefits. [III. xxiv.

Of pe recordacion of pe manyfolde benefetes of god. Capitulum xxiiij.1

orde, opene myn herte in by lawe, & teche me to go in bi preceptes. Graunte me to understonde 4 bi wille, and wib grete reuerence & diligente consideracion to remembre pi benefetes, bope in general & special, bat I move perfore workely seue be pankinges. [But I knowe and knowleche pat I may not yelde due 8 pankynges]2 for be lest point. I am lasse ban all bi godes zouen to me, and whan I attende bi noblesse, my spirit failib for be gretnes berof. All bat we have in body & in soule, and all pat we have outwarde or in-12 warde, naturely or supernaturaly, all are bi benefetes, & commendid<sup>8</sup> as a benefactour holy & gode, of whom we have receyved all good pinges. And if oon have taken mo & a noper fewer, 3it all are byne, & wipouten 16 be may not be leste binge be had. He bat hab receyued gretter may not reioyse him of his merite, ner be lifte up aboue oper, ner despice pe lasse; for he is more & better pat lasse ascrived to himself, & in panking is 20 more make and more deuoute. And he pat wenyth himself to be more vile, and demeth himself more unworbi ban all obir, he is more apte to receive gretter giftes. And he pat takip fewer, owip not to be sory, 24 ner bere indignacion ner envie to be riccher; but raber take hede to be & souereinly preise bi godenes, bat so plenteuously, so frely, so gladly, grauntip pi ziftes wiboute excepcion4 of persones. All pinges comep of 28 be, and perfore bou art to be preised in all binges. Thou knowist what is expedient to be gouen to every body, and why his hab more and his lasse; it is not to us to discerne, but to be, anenst whom all merites are 32

All that we have is Thine.

Thou knowest what is best for each of us.

<sup>&</sup>lt;sup>1</sup> Chap. xxii. in the Latin. <sup>2</sup> Supplied from C.

<sup>&</sup>lt;sup>3</sup> Error for 'commend be,' which appears in C.

<sup>4</sup> C has, correctly, 'accepcion.' Lat. 'acceptatione.'

#### III. xxv.] Of Four Things that give Inward Peace.

Wherfore, lorde god, I accounte it for a gret benefete bat I have not many binges wherof preising & glory apperib outwarde & after man. So bat a creature.

- 4 [be] pouerte & vilete of his persone considred, not oonly That we are p conceyue not berof hevines, sorwe, ner dejection, but should be rather rabir consolacion & gret gladnes; for bou, god, chasist a grief to us. in his worlde poure & meke and despised of he worlde
- 8 into bine familiars & householde men. Witnes herof are bin apostels, whom bou madist princes aboue all erbe. pei were conversant in pe worlde wipoute compleint, meke & simple, wiboute all malice & gyle, in so
- 12 muche bat bei joved to suffre rebukes & wronges for bi name; & pat be worlde abhorrib, bei clipped to hem wib gret wille. Wherfore no pinge owip so to make glad by louer & pe knower of pi benefetes, as pi wille in him &
- 16 be welplesinge of bin euerlastyng disposicion; of be whiche onely he owip to be content & comfortid, so pat as gladly he wol be lest as a nopir wol be most, and as wel pesid & content in he lowest place as in he first, & we ought to be
- 20 as gladly despisable & abjecte & of no fame as more in the lowest place worshipful & gretter in be worlde ban ober. ffor by wille & be love of bi worship owib to passe all binges, & more comforte him & more plese him ban all bene-24 fetes goven him or to be goven him.

Of iiij. pinges bringyng in 2 gret pes. Capitulum xxv.3

Onne, now shal I teche be be wey of pes & of very 28 D liberte. Lorde, do put pou saist, for put is greable to me [to] here.4 Studie, sonne, raper to do be wille of a nober ban bin oune. Chese euermore raber to haue lasse pan more. Seke euer pe lower place & to be Desire euere & preie pat pe wille of god be 32 under all.

> <sup>1</sup> Supplied from C. 2 Comits 'in.' 3 Chap, xxiii, in the Latin.

a consolation than

as well satisfied as in the highest.

<sup>4 &#</sup>x27;to' is not in the text. Lat. 'audire.'

#### 96 Prayers against Evil Thoughts and for Enlightenment.

Desire and pray that the will of God be done; and thou shalt have peace.

all & hool done. Lo, suche a man entrip in to pecostes of pes & quiete. Lorde, pis worde of pine is gretly shorte, but it contenip in itself muche perfeccyon. It is litel in saieng, but ful of witte and plenteuous of 4 fruyt. And if pis mizt be treuly kepte of me, a lizt turbacion shuld not so sone springe in me; and as ofte tymes as I fele me unplesid & greved, I fynde pat I haue gone fro pis doctrine. But pou maist all pinges, 8 & euere louest pe profetyng of mannes soule. Encresce in me more grace, pat I mowe fulfille py worde, & make parfit myn oune helpe.

Ayenst euel bou3tes. Capitulum xxvj.<sup>2</sup> 12

My lorde god, be not eloyned fro me; my god, beholde into myn helpe; for veyne bou3tes & gret dredes haue risen ayenst me, turmentyng my soule. Hou shal I ascape unhurte! hou shal I breke hem! 16 'I shal go before pe,' he saip, '& I shal make lowe pe gloriose of pe erpe: I shal opene pe yate of pe prisone, & I shal reuele to pe pe inwarde of my secretes.' Do, lorde, as pou spekist, & do fle fro pi visage all wicked 20 pou3tes. This is myn hope & my sool consolacion, to fle to pe in euery tribulacioun, to truste to pe, & inwardly to calle upon pe, & paciently to abide by consolacyon.

Lord, make all evil thoughts flee from Thy face.

# A praier for illumynacion of mynde. Capitulum xxvij.4

Clarefie me with by clernesse of euerlastinge list, and bringe oute of be habitacle of myn herte all 28 maner of derkenes. Restreyne all euel evagacions & all misty temptacions. Ffiste for me mistily, and bere<sup>5</sup>

- <sup>1</sup> C has 'A preyer ayenst,' etc.
- <sup>2</sup> Not a separate chapter in the Latin.
- <sup>3</sup> Here leaves 113—120 of C are wanting.
- <sup>4</sup> Not a separate chapter in the Latin.
- <sup>5</sup> See 'bear,' 26, 'to push, force, drive.'—Now Engl. Diot. Lat. 'expugna.'

oute be wicked bestes, be perilouse concupiscences, I mene; bat pes be made in bi vertu and mist, & abundaunce of by preisinge soune in be holy halle, bat is, in

4 be pure conscience. Comaunde wyndes & tempestes; Lord, say to the sey to be see, 'be in reste,' & to be norben wynde, 'Be still.' 'blowe not'; & pere shal be gret tranquillite. Sende oute bi list & bi troube, bat bey move shyne upon be

- 8 erbe; for I am idel erbe & voide, til bou illumyne me. Poure oute bi grace from aboue, wasshe my soule wib bat heuenly dewe, mynistre waters of deuocion to watre be face of be erbe, to bringe furbe gode fruyt & of be
- 12 beste. Lifte up be mynde bat is pressed wib be hevy birden of synne, & suspende all my desire to hevenly binges; bat, be swetnes of be hye felicite ones tastid, it like not to benke on erbely binges. Rauisshe me, &
- bynge create may fully quiete & comforte myn appetite. solutions Ioyne me to be wib an undepartable bonde of loue; satisfy my heart. for bou allone sufficist to be louer, and wibouten be

20 all binges are friuoles.

16 delyuere from all indurable comfort of creatures, for no Deliver me from

#### Of eschuyng of curiouse inquisicioun of obre mennes lyving. Capitulum xxviij.1

One, be not curiose, ne be besy. What is put or put What is this or 24 D to be? followe hou me. What is pat to be, whepir Follow thou Me. suche a man be suche or suche, or what bys man dobe, or what he saib? bou hast no nede to aunswere for obre, but for byself bou must selde accountes. Wherto wrap-28 pist bou & ympliest biself? Lo, I knowe all men, & se all pinges pat are doon under hevene, and knowe hou it stondib wib euery man, what he binkeb, what he wol, & to what ende drawib his entencion. Wherfore to me 32 all pinges are to be committed. Kepe bou piself in gode pees, and lete be stirer stire as muche as he wol.

1 Chap. xxiv. in the Latin.

8

Seek not renown, or many friendships.

not deceyue me. Take non hede of be shadowe of a gret name, ner of be familiarite of many, ner of pryuate loue of man; for all bese engendrib distraccions, & gret 4 derkenes in soulc. I wolde gladly speke my worde, & shewe be hide binges, if bou woldist diligently obserue my comyng and opene to me be dore of bin herte. redy, wake in praiers, & in all binges meke biself.

What euer he do or say shal falle upon him, for he may

Open to Me the door of thy heart.

> Where in stondip pes of herte & very profityng, Capitulum xxix.1

onne, I seide: I leue pes to you, I zeue my pes to you; not as be worlde yeueb, so zeue I. All men 12

desirib, but all men loueb not be binges bat longib to very pes. My pes is wib meke men & mylde of herte: by pes shal be in muche pacience. If bou here me & folowe my voice, bou shalt lyue in grete pes. shal I do perfore? In every pinge take hede what pou dost & what bou saist, & dresse all bin entencion to plese me allone, and oute of me coueite no binge, ner seke no pinge. And also of opir mennes dedes or 20 seienges deme no binge temerarily, ner medle not ner implie be not wib binges but are not committed to be, & it shal be trouble [to pe]2 litel or seldom. For a man neucre to fele trouble, ner suffre non hevynes in 24 body ner in soule, is not be state of bis worlde, but be state of euerlasting quiete. Wherfore deme not be to haue founde very pes, if bou fele no gref, ner ban all to

My peace is with the humble and meek.

Judge not others rashly;

nor think highly of thyself, when God favours thee.

> mannys perfeccion. Where in ban, lorde? In offringe <sup>1</sup> Chap. xxv. in the Latin. <sup>2</sup> Later, in margin.

be wel, if bou haue non adversarie; ner be to be parfit, 28 if all binges be after bi wille. Ner ben accounte be gret

ner specialy beloued, yf bou be in gret delectacion,

denocion, or swetnes, for here in is not knowen a very louer of vertu, ner in bese stondib not profityng ner 32

## III. xxx.] Of the Excellency of a free Mind.

piself wip all bin herte to be wille of god, not sekyng bo binges bat are byn, ner in litel, ner in muche, ner in tyme, ner in euerlastingnes. So bat wib oon euen 4 chiere bou abide in yelding of pankinges bitwene plesant pinges, & contrariose, peising all euenly. If pou were so mixty & so longe of abiding in hope, bat all maner inwarde consolacion wibdrawen, 3it bou makist In rationce and 8 redy byn herte to suffre gretter & mo, ner bou iustifiest wilt find peace. not biself as bouz bou ouztist not suffre so gret binges, but iustifiest me in all my disposicions, & preisist me as most holy; pan gost pou in be very & rist way of pes, 12 & you maist hope certeinly to se my face agen in iubil, And if bou mowe come to ful contempte of biself, knowe bat bou shalt ban fruisshe abundance of pes after be possibilite of bi duellyng place.

- 16 Of be excellence of a fre mynde, and hov it is raper goten by praier pan by redyng. Capitulum xxx 1
- orde, bis is be werke of a parfit man, neuere to 20 relesse be soule fro intencion of heuenly binges, & amonge many cures to go in a maner wipoute cure, not for sluggusnes, but in a maner of a prerogative of a fre mynde in cleving to no creature by inordinat affec-

24 cion. I biseche be, my most merciful god, preserue me Let me not be fro be cures of his worlde, but I be not to muche im- cares of this life. plied; of many necessites of be body, but I be not taken wib voluptes; from all obstacles of be soule, but I be not

- 28 broken & prowen down wip hevynes. I say not oonly fro suche pinges as pe vanyte of pe worlde coucitip wib hool affeccion, but also fro bese miseries bat penaly greueb be soule of by seruant wib be common course? of
- 32 mortalite, and tarieb it, but it may not entre into liberte of spirit as ofte as I wolde. O my god, ineffable swet-
  - 1 Chap. xxvi. in the Latin. 2 Lat. 'maledicto.'

Let not carnal comfort draw me away from the love of things eternal. nes, turne in to bitternes all flesshly comfort bat drawib me awey fro loue of euerlastinge binges, & wickedly drawing me perto under colour of a present delectable good. My god, lete not flesshe and blode ouercome me, 4 lete not be worlde deceyue me & his shorte glory, lete not be fende wib his wiles supplante me. 3eue me strenghe to wibstonde, pacience in suffryng, constaunce in perseueryng, zeue for all worldly consolacions pe most 8 swete unceyon of pi holigost, & for flesshly loue poure in to me be loue of bi name. Lo! mete, drinke, clobe, & oper pinges longing to be body are onerose to a fervent spirit. Graunte me to use suche norisshinges 12 temperatly, and not to be wrappid to muche in desires. To caste all pinges awey is not laufull, for nature must be susteyned, but to seke superfluytes & suche pinges as most deliteb, holy lawe forbidib; for elles be flesshe 16 wolde be wantowne ayenst be spirit. Amonge bese I pray bat byn honde mowe gouerne me, and teche me what is to muche.

Let me use the things which nature needs without desiring them too eagerly.

That privat love tarieb a man most fro be 20 hyest good. Capitulum xxxj.<sup>1</sup>

The love of thyself harms thee more than anything else. onne, it behoueh be to zeue all for all, and no hynge of hyn to be to hiself. Knowe wel hat loue of hiself noich he more han eny hinge in he worlde. After 24 he loue & affectyoun hat hou berist, euery hinge cleuch to he more or lasse. If hi loue he pure, simple and ordinat, hou shalt not be captiue ner suget to he erhely hinges. Coveite not hat hinge hat hou maist not haue; 28 wille not to haue hat hinge, hat may lette he & pryue he hin inward liberte. It is wonder hat hov committist not hiself to me of all he grounde of hin herte, wih all hinges hat how maist desire or haue. Why art hou consumed wih veyne morning? What art hou made wery

- Chap, xxvii, in the Latin,
- <sup>2</sup> The text has been altered here.

## III. xxxii.] A Prayer for a clean Heart and true Wisdom. 101

wib superfluous cures? Stande at my wel plesyng, & bou shall suffre non hindring. If bou seke bat or bat, or wolde be pere or pere, for pin owne profit & for py 4 more plesaunce, bou shalt neuer be in quiete, ner fre fro besynes; for in every pinge shal be som defaute, & in every place shall be that pat is contrarie. Therfore not every binge goten and multiplied wiboute furbe 8 helpib, but raper whan it is set atte nougt, & kut awey peace. by be rote. be whiche is not oonly understonden of money & richesse, but of ambicion, of worship, & desire of veyne preising; be whiche all passib wib be worlde. 12 be place wardib but litel, if bere lacke a feruent spirit; ner pat pes shal longe stonde pat is souzt wipoute furpe, if be state of be herte be vacant of a rist fundement, bat is, but if bou stande in me; bou maist wel chaunge, 16 but not do better. For, an occasion growen & taken, bou shalt finde bat bou fleddist & more perto.

Not gaining outward things, but despising them,

#### A praier for purgacion of herte and hevenly wisdom. Capitulum xxxij.1

20 Onferme me, god, by he grace of he holigost; & zeue vertu to be strengpid in be inner man, and to make myn herte voide from all unprofitable besynes, not to be drawen with diverse desires of eny pinge vile 24 or preciose, but beholde all pinges as pinges passing, and things which will me togidres with hem. For pere is no pinge abiding under sonne, where all pinges are vanite & affliction of spirit. O hov wise is he pat pus considrip! Lorde, 28 zeue me hevenly wisdom, pat I mowe lerne to seke pe. & finde [be] aboue all pinges. & aboue all pinges to sauoure be & loue be, and after be ordir of wisdom to understonde all oper pinges as pei ben. Graunte me 32 prudently to decline be flaterer, & paciently to suffre be aduersarie; for pis is gret wisdom not to be meved wip

Lord, empty my

1 Not a separate chapter in the Latin.

<sup>2</sup> Later.

102 Against the tongues of Slanderers. [III. xxxiii, xxxiv.

euery wynde of wordes, ner to zeue be ere to evel blandisshinge marmayden; and bus men gobe surely in be way begonnen.

Ayenst be tunges of detractours. Capitulum 4 xxiij.1

Sonne, bere not heuely, if somme fele euel of pe, & say pat pou woldist not gladly here. pou owist to fele of piself worse pinges, & bileue no man to be lower 8 pan piself. If pou walke wip infurpe, pou shalt not peise flyyng wordes. It is no litel prouidence to kepe silence in evel tyme, and to turne inwarde to me, & not to be troublid wip mannys iugement. Lete not pi pes 12 be in pe moupes of men; wheper pei say wel, wheper pei say evel, pou art [not]<sup>2</sup> perfore a noper man. Where is very pes & very glory? Wheper not in me? and he pat coueitip not to plese men, ner dredip not to 16 displese men, he shal ioy in muche pes. Of inordinate loue & veyne drede growip all unrestfulnes of herte and distraccyon of wittes.

Set not thy peace in the tongues of men.

That in tyme of tribulacion god is inwardly 20 to be called upon & to be blessed. Capi-tulum xxxiv.<sup>3</sup>

orde, be \$\psi\$ i name blessed for euere, \$\psi t\$ woldist \$\psi\$ temptacion to come \$^4\$ upon me. I may not fle it. I 24 pray \$\phi\$ helpe me, & turne [it to] \$^5\$ me into good. Lorde, now I am in tribulacion, & it is not wel in myn herte; but I am gretly vexid wi\$p\$ pys present passion. And now, welbiloued fader, what shal I say \$? I am taken 28 amonge aunguisshes. Saue me in \$\phi\$ is houre. But \$\phierfore I come into \$\phi\$ is houre, \$\pha t\$ \$\phi u\$ shuldist be clarefied,

If temptation and tribulation come to us, it is because God would have it so.

Chap. xxviii, in the Latin, Later. Chap. xxix. in the Latin.

<sup>4</sup> Here the text of C recommences.

<sup>&</sup>lt;sup>5</sup> Later.

whan I shal be brougt down lowe, & by be delyuered. Please it be, lorde, to delyuere me; for I am poure, and what may I do, and whiper shal I go wipoute be?

4 Lorde, zeue pes¹ atte pis tyme; helpe me, my lorde god; & I shal not drede hov muche euer I be greued.

And now among bese what shal I say? Lorde, bi wille His will be done. be done, & I have wel deserved to be troublid & greued.

- 8 It is behoful also but I suffre. & wolde god paciently, til bis tempeste passe and better be. Thin almiaty honde is of power to take away bis temptacion fro me,
- & to asswage his violence, bat I be not utterly ouer-12 comen, as bou hast done ofte tymes wib me, my god, my mercy; & pe harder pat it is to me, be lister it is to be, his chaunge of he rist honde of he hyest.

Of goddis helpe to be asked, & trust of Capitulum xxxv.2 recoueryng of grace.

onne, I am be lorde comfortynge in be day of tribulacioun. Come to me whan it is not wel wip be. bis it is bat lettib most heuenly comfort, for bou hast 20 so late recourse to praier, for before or bou pray me hertly, bou sekist be mene tyme many solaces, & refresshist be in outwarde binges. And bere burugh it comeb but all auailib but litel, til bou take hede but I it am 24 pat delyuere men trustyng in me, ner wipoute me is noon availyng, helpe, ner profitable counseile, ner

Seek not other comfort in afflic-

28 I am nye, saib scripture, to restore all binges, not only holy, but also abundantly & ouerhepid. Wheher is bere env binge harde to me, or shal I be like a man but

durable remedie. But now takin[ge]3 ayen spirit after tempest, waxe stronge in be list of my miseracions; for

saip & dope not? Where is by feipe? stande stedfastly Where is thy faith? 32 & perseuerantly. Be of longe hope & a stronge man;

> 1 Lat. 'patientiam.' <sup>2</sup> Chap, xxx, in the Latin. <sup>3</sup> Erased, C has 'takynge.'

104

## Of trusting God in our Affliction. [III. xxxv.

consolacion shal come to be in tyme. Abide me. andel

Wait on Me, and I will visit thee.

Be not disturbed with hopes or fears of what may never come to

When thou thinkest Me far from thee, oftentimes I am

It is good for thee sometimes to be without spiritual comfort.

I shal come & cure be. It is a temptacion bat vexib be, and a veyn drede bat ferib be. What bringib besy careyng of binges bat are contingently to come, but 4 make be to have sorwe upon sorwe? Lete be malice of be day suffice to it. Veyne it is & unprofitable a man to be troubled or reioyced of pinges to come, pat perauenture shull neuere falle. But it is mannys con-8 dicion to be illudid wib suche ymaginacions, & signe of a litel soule as vit to be drawen so lixtly at suggestion of be enemy. For he takib non hede wheber he illude or deceyue by true or by false, wheher he prowe down 12 by loue of pinges present or drede of pinges to come. Lete not pin herte perfore be troubled ner drede suche.2 Beleue in me, & haue truste in my mercy. Whan bou wenyst ofte tymes pat I am fer fro pe, pan am I next. 16 Whan bou wenist biself almost loste, ban ofte tymes comeb grettist lucre of merite. It is [not] s ban all loste whan be binge fallib into be contrary. bou owist not to deme after be present felinge, ner so to cleue to eny 20 hevynes, wherof euer it come, & take hir so as bouz hope of scaping were utterly taken awey. Wene not piself to be all forsaken, pour I sende pe som tribulacion for a tyme, or elles wibdrawe desired consolacion; 24 for so men goth to be reaume of hevene. And bat wiboute doute is more expedient to be, & to be remensunt of my seruauntes, bat ye be exercised wib contrarie binges, ban if all binges felle after your likyng. knowe hid bouztes, but it is gretly expedient for bin helpe bat bou be lafte amonge wiboute sauour, lest bou be lifte up in succedyng of bi desire, and plese biself in That I gaue I may take awey & 32 bat bou art not. restore it ayen whan it plesib me. Whan I zeue it, it 1 'Abide' in C. The word has been altered in D.

- 2 Comits 'suche.'
- 3 'Non' is untranslated. In C, 'not' is written between the lines.

is myn; whan I wibdrawe it, I take not byn, for myne is every gode binge 30ven and every parfit 3ifte. If I sende be eny hevynes or eny contrariousnes,1 haue 4 none indignacion perof, ner lete not pin herte falle, for lo! I may sone lifte up ayen & change euery hevynes into ioy. Neuerpeles I am rigtwise and comendable, whan I do so wip be. If bou sauoure arist & beholdist 8 truly, bou owist neuere for adversite sorowe so deply, Mourn not, but

rather rejoice and but raper ioy & zeue penkinges, yea to accownte pis as give thanks for for a singular ioy, hat I paynyng be wib sorwes spare rection. be not. 'As be fader lovid me, so I loue you,' seide I

12 to my welbeloved disciples, whom I sende not to temporal ioys, but to2 despites, not to idelnes, but to labores, not to reste, but to bringe furbe muche fruyt in pacience.

16 Of recching neuere of all creatures so be creatour mowe be founde. Capitulum xxxvi.8

orde, I nede git more grace if I shal come bider, where no man ner oper creature may lette me. For as longe as eny pinge wipholdip me, I may not fle frely to be. He desired to fle frely bat seide, 'Who shal zeue me fedres as a coluer & I shal fle & reste?'

24 What is most4 restful ban a simple eye? and what is more fre ban he bat desirib nouzt in erbe. It bihoueb berfore to ouerpasse euery creature, & to forsake hym self parfitly, & to stande in excesse of mynde, & se be

28 creatour of all to have no pinge like with his creatures And but if a man be spedde from all creatures, he may Thou cannot not be neuer frely intende to godly pinges. perfore pere are heavenly things, founde but fewe contemplative men, for fewe can fully

My fatherly cor-

<sup>1</sup> C has 'contrariouste.' <sup>2</sup> C here inserts 'grete peynes, not to worshippes, but to.' <sup>3</sup> Chap, xxxi. in the Latin. 4 'st' is partially erased. C also has 'moste,'

#### 106 Of leaving Creatures and seeking the Creator. [III. xxxvi.

sequestre & departe himself fro perisshing creatures.

berfore perto is required gret grace, bat mowe lifte up

pe soule & ravisshe hirself aboue hirself. And but a man be lifte up in spirit, & delyvered from all creatures, 4 & all holy oned to god, what euere he can, what euere he haue, it is of litel weight. He shal be longe litel, & shal lye bynepe, pat accountipeny pinge gret but all onely oon, pat is wip oute mesure, & euerlasting good; 8

& all saf pat is nougt, and for nougt to be accounted.

There is a gret difference bytwene him bat is illumyned

wip wisdom and a deuoute man; & him pat is lettred and studious in science, called a clerke. That doctrine 12 is muche more noble pat wellip from aboue of goddis influence, pan pat pat is laboresly goten by mannys witte. There are many desireres of contemplacion; but bei studie not to exercice po pinges pat are required 16

if thou art not disengaged from the love of creatures.

All but God is to be accounted as

nothing.

Yet we care for everything but our inward concernments.

It is a gret lette but men abidib in signes & sensible binges, & takib litel cure of parfit mortificacion. I note what it is, ner what spirit we be lad wib, ner what we mene, we pat are called spiritual men, pat we 20 haue so muche labour & so muche besynes aboute transitory pinges & vile pinges, but of oure inwardes we benke ful seldom, gadring oure wittes togidre. Allas! anon after a litel recollection we breke oute, 24 ner we wey not oure werkes with a streigt examynacion. Where our affeccions lieth we takib non hede, & hov vnpure all oure werkes1 are we weyle not. Euery flesshe had corrupte his wey, and per fore 28 followed be gret flode. Wherfore whan ours inwards affeccion is muche corrupte, it must nedes be pat pe worching following, shewyr of lackyng of inwarde strengte, be corrupte. Of pure herte procedit fruyt 32 of gode lyf. Men askib hov muche a man hab; but of hov muche vertu he dobe no man benkib. It is

We ask how rich, or powerful, or skilful a man is;

enquerid if he be mizty, riche, faire, able, or a gode

1 For 'oure werkes,' C has 'oures.'

#### III. xxxvii.] Of Self-Renunciation.

writer, a gode synger, a gode laborer; but how poure but not how he be in spirit, hou pacient, hov mylde, hov deuoute, & hov inwarde, many men speke not of. Nature be-4 holdib be outwarde binges of man, but grace turnib himself all inwarde. Nature is ofte tymes deceyued, but grace trustib in god, but she be not deceyued.

humble, how

Of denyeng of himself, and forsaking of all Capitulum xxxvij.1 cupidite.

Conne, bou maist not have parfit liberte, but bou denye piself utterly. All proprietaries & louers of hemself, couetouse, curiose, wandrers aboute, sekyng 12 euere softe binges & not bo bat are of ihesu crist, but ofte tymes feynyng & shapynge2 ayen bat binge bat may not stonde<sup>8</sup> Holde a short and a consummate worde: Leve all & pou shalt finde all; forsake couetynge and thou shalt find all. 16 bou shalt finde rest. Entrete bis in by mynde, & whan bou hast fulfilled it, bou shalt understonde all binges. Lorde, bis is not o. days werke ner children pley, but, pat more is, in his shorte worde is includid 20 all perfeccioun of Religiose folke. Sone, bou owist not to be turned awey ner anon to be all prowen down. whan bou herist be way of parfit men; but raber to be prouoked to hyer binges, & at I[e]ast4 to suspire perto by Wolde god it were so with be, & bat bou were comen perto, bat bou were no lover of biself, but stodist purely at bekenyng of me, & of him pat I have put aboue he as fader! han shuldest hou plese me gretly. 28 & by daies shuld passe wip gret ioy & in gret pes. Thou hast many binges ait to forsake, be whiche but if bou resigne holy to me, bou shalt not gete bat bou askist. Wherfore I make persuasion to be to bye golde

<sup>&</sup>lt;sup>1</sup> Chap. xxxii, in the Latin. 2 C has 'putting.'

<sup>3</sup> The sentence is not completed, and a further clause is omitted, So also in C.

<sup>4</sup> Lat, 'ad minua,' C has 'at the last.'

108

Of Inconstancy of Heart. [III. xxxviii.

Sell all thou hast to buy heavenly wisdom. of me, bat bou mowe be made riche, but is, hevenly wisdom tredyng under fote all bese lowe binges. Put behinde all erbely wisdom & all propre complacence. I have seide to be to bye vile binges & of litel price for 4 preciose binges in mannys reputacion. For very and hevenly wisdom semeb litel & of no price & almost foryeten in his worlde, not to fele hye of hemself ner to seke to be magnified in erbe. Many preche with 8 be moube, but in livynge bei discorde fer berfro. Neuerbeles it is a preciose margarite and hid fro many.

Of unstabilnesse of herte, and of intencion 12 to be had to god. Capitulum xxxviij.1

One, bileve not bin ovne affection bat now is, for it shal sone be chaunged in to a noper. As longe as pou lyuest, pou art suget to mutabilite, yea pouz pou 16 wol not; so pat bou shalt be founden now glad, now sory, now plesid, now troublid, now deuoute, now indeuoute, now studiose, now sluggussh, now hevy, now list. But aboue bese chaunges stondib be wise man & 20 wel tauzt in spirit, taking non hede what he fele in himself, ner on wheher side be wynde of unstabilnesse blowe, but pat all be intencion of his mynde mowe profite to be due & most best ende. For so he may abide 24 oon & be same inconcussyd,2 wib be simple eye of intencion directid to me wiboute cessyng amonge so many diuerses chaunces. For be more [pure]3 bat be eye of intencion is, be more stedfastly men gob amonge diuerse 28 stormes. But in many be eye of intencion is dirked, for anon bei beholden a delectable binge bat apperib, & seldom is eny founde fre fro be venym of propre exqui-So be Jewes somtyme come into Bethanye to 32 Martha and Mary, not for Jhesu allone, but for bei

Heed not the fluctuations of thy feeling.

Fix thy soul's eye steadily on God.

<sup>1</sup> Chap. xxxiii. in the Latin.

<sup>2</sup> C. 'unmeved.'

<sup>3</sup> Later, in margin. Not in C.

## III. xxxix.] To the loving Soul God is sweet above all Things. 109

wolde se lazar. Wherfore be eye of intencion must be clensid, bat it be simple and furbe rist & directe to me allone, aboue all variant binges bat are bitwene.

4 That, to him bat loueb, god sauorib above all binges. Capitulum xxxix.2

o, my god & all pinges. What wolde I more, & what more blesful pinge may I desire? O pe 8 sauory and be swete worde! but to him bat loueb be worde of be fader [not be worlde ne but bat longith to hyml.3 Lo, my god & all binges. To him but understondib bere is seide ynow, & ofte to reherce is iocunde 12 to be lover. Certeinly, be being present, all binges are Lord, with Thee iocunde, and be beyng absent, all binges are lobe & Thou makist in be herte tranquillite, gret pes, & solempne gladnes. Thou makist to fele wel of all, & 16 in all binges to preise be, ner bere may [no bing]4 longe plese wiboute be; but, if it shal be acceptable & sauore wel, it bihoueb by grace to be nye & to make it sauory wib be condiment of by wisdom. To whom bou sauorist, 20 what shal not sauore him arist? and to whom bou sauorist not, what binge may turne him to mirbe? But be worldly wise men failib in by wisdom, & bei bat sauorib be flesshe; for bere is muche vanite, and here is 24 founden debe. But bei but by despising of erbely binges & mortification of be flesshe followin be be knowe verily to be wise men, for bei are translate fro vanite to verite, and fro be flesshe to be spirit. To 28 bese men god sauorib; and what euere of gode binge<sup>5</sup> bei fynde in creatures, all bat bey referre to be preising of her maker. Unlike neuerpeles & muche unlike is pe sauour of be creatour & the creature, of everlastingnes 32 & of tyme, of list increate & list illuminate. O pou list

without Thee.

<sup>&</sup>lt;sup>1</sup> C omits 'allone.' <sup>2</sup> Chap. xxx <sup>3</sup> Later, in margin. Not in C. <sup>4</sup> <sup>5</sup> C omits 'pinge,' <sup>2</sup> Chap. xxxiv. in the Latin. 4 Later. Not in C.

When wilt Thou satisfy me with Thy presence, and be my All in

perpetual, passynge all listes create, caste boue fro aboue lystenynge pershynge1 all be inwardes of myn herte. Purifie, make glad, clarefie & quikyn my spirit wip his powers to cleue to be in iubilose excesses. O 4 whan shal pat blessid & desiderable houre come, pat bou fille me wib bi presence, & bou be all binges in all pinges. As longe as his is not yeven, shal here no ful ioy be. Allas! yit liueb in me be olde man; he is not 8 all crucified, he is not parfitly all dede; git he coveitib ayenst be spirit, & mevib inwarde bateiles, & suffrib not be resume of be soule to be in quiete. But bou but hast lordship ouer be power of be see, & swagist be 12 mevinges of his flodes, arise & helpe me, brynge to nougt folkes, bat wol have bateiles. Knocke hem down in by mist, & shewe bi gretnes, and be bi rist honde glorified; for pere is to me non oper hope ner refuge 16 but in be, my lorde god.

That in his lif here is no surete fro temptacioun. Capitulum xl.<sup>2</sup>

Thou dwellest here among enemies, and must always be armed. pou lyuest, euere spiritual armour is necessary to pe. pou dwellist amonge enemyes, pou art impugned on pe rizt honde & on pe lifte honde. Wherfore if pou use not on euery side pe shelde of pacience, pou shalt 24 not be longe wipoute a wounde. Furpermore, if pou sette not pin herte fixe & firme in me wip fre 8 wille to suffre for me, pou shalt not mowe suffre pis brennyng, ner come to pe victory of seintes. It bihouep pe 28 perfore to passe all pinges manly, and to use a mizty honde ayenst pinges put ayenst pe; for to pe victour is yoven manna, & to pe cowarde is lafte muche misery. If pou seke reste in pis worlde, hou shalt pou pan come 32

<sup>2</sup> Chap. xxxv. in the Latin. <sup>3</sup> C omits 'fre.'

<sup>&</sup>lt;sup>1</sup> For 'caste—pershynge' C has—'shynynges and lyghtynynges perse fro above.'

to rest everlasting? Sette not biself to gret reste, but This is not the to muche pacience. Seke very pes not in erbe, but in hevene; not in men, ner in oper creatures, but in

4 god allone. For be love of god bou owist to suffre

all binges, labores & sorwes, temptacions, vexacions, anxieties, necessites, infirmites, wronges, oblocucions, reprehensions, humiliacions, confusions, correccions, & 8 despites. These binges helpib to vertu, bese preven be

knizt of crist, bese maken be heuenly croune. I shal zelde euerlasting mede for a litel labour, and infinite glory for a transitory shame. Wenist bou to have at

12 all tymes at by wille spiritual consolacions? my seintes had not so, but many heuynesses, diverse temptacions, & grete desolacions; but bei had hemself in all binges paciently, & trustid more to god pan to hemself, know-

16 ing bat passions of his tyme are not worky to deserve be glory bat is to come. Wolt bou have anon bat bat many men coude unnebe gete after many teres and grete labores? Abide be lorde, do manly & be com-

20 fortid, & mys truste not ner go not away, but constantly put furbe bobe body & soule for be glory of god; & I shal zelde ayen most plenarly, I shal be wip be in euery tribulacion.

Ayenst veyn iugementes of men. Capitulum xli.1

24

Onne, caste pin herte in to our lorde stedfastly, & drede<sup>2</sup> no mannys iugement, where py conscience Fear not the 28 yeldib be pure & innocent. It is good and blisful a man so to suffre; ner pat shal not be greuous to him thee not. bat is make in herte, trustyng to god more ban to himself. Many men spekib many binges, and berfore 32 litel feibe is to be yoven. And to plese all men is not possible; for, bou poule studied to plese all men in ouro

> 1 Chap, xxxvi, in the Latin. 2 C. 'deme.'

place of thy rest.

Wouldst thou have that at once which with many teers and toils hardly won?

judgment of men, when thy eon-

#### Of en

Of entire Resignation of Ourselves. [III. x!ii.

St. Paul was all things to all men, yet it was to him a small thing to be judged of man's judgment.

112

lorde, & was made all pinges to all men, neuerpelater he accountid as for lest binge to be demed by mannys sight.1 He dide ynow for oper mennes edificacion and helpe, as muche as in him was or he mixt do; but he 4 mizt not lette but put som tyme he shulde be demed & despised of opre. perfore he committed all to god, pat knewe all pinge, and defended himself wip pacience & mekenes ayenst be moubes of wicked spekers, and of 8 hem bat benkyn veyn binges & lyes, and making boste Neuerpeles oper whiles he atte her oune likinge. aunsuerde, lest by his taciturnite occasion of offendynge mist haue be yoven to be feble in feibe. art bou bat dredist so muche of a mortal man, bat bis day is, & to morow apperip not? Drede god, & be not a ferde of mannys dredes. What may eny man do ayenst be wib wronges or wib wordes? he noise more 16 himself ban be,2 what euere he be. Haue bou god euere<sup>8</sup> before bin eyen, and stryue not wib braggyng 4 wordes. And if bou for be tyme semist to have be worse, & to suffre shame but bou hast not deserved, 20 grucche not perfore, ner lasse not by crovne by impacience, but raper loke up to me in to heven, bat am misty to deliuere from all confusion and wronge, & to yelde to every man after his werkes. 24

Fear God, and know no other fear.

## Of pure resignacion of a mannys self. Capitulum xlij.5

Forsake thyself, and thou shalt find God. onne, forsake pe, and pou shalt finde me. Stonde wipoute choice & wipoute all maner propirte, & 28 pou shalt wynne euere; for anon as pou hast resigned piself, & not take piself ayen, pere shal be prowen to pe more grace. Lorde, hou ofte shal I resigne myself

<sup>2</sup> A clause in the Latin is omitted here both in D and C.

<sup>3</sup> C omits 'euere.' <sup>4</sup> C. 'brawling.'

<sup>5</sup> Chap. xxxvii. in the Latin.

and wherein shal I forsake myself? Euere & in every houre, as in litel, so in grete. I outake no pinge, but in all pinges I wol finde be made bare; ellis hou maist 4 bou be myn, & I bin, but if bou be deprived inwarde & outwarde from all propre wille? The more swiftely strip thyself of put pou dost pis, pe beter [it] shal be wip pe; & pe more pleinly & clerly it is don,2 be more bou shalt plese 8 me, & be more bou shalt wynne. Somme resigneb, but with som excepcion, for bei trust not fully to god; wherfore bei labore to prouyde for hem self. Somme also first offren alt, but afterwarde boruz litel temptacion 12 bei gone ayen to her ovne propre, and berfore profitib not in vertu. bese folke comeb not to very liberte of herte, ner to be grace of my iocunde familiarite, but hool resignacioun and daily offringe of hemself first 16 made, wipoute be whiche onehed of fruicion stondib not, ner shal not stonde. I have seide to be ful ofte, & yit I say ayen: Forsake biself, resigne up biself, & bou shalt fruisshe gret pes. 3eue all for all, seke no 20 pinge, aske no pinge ayen; stonde purely & undoutably in me, & bou shalt have me; bou shalt be fre in herte, and derknesses shul not ouergo be. To bat enforce be, bat pray bou, bat desire tou, bat bou mowe be dispoiled 24 of all maner propirte, and bou bare followe bare ihesu, & dye to biself & lyue enerlastingly to me. ban shul ende all veyn fantasies, wicked conturbacions, and

Of gode gouernaunce in outewarde pinges. Capitulum xliij.3

superfluous cures; pan also shall go awey inordinat

28 drede, & inordinat loue shal dye.

Conne, bou owist diligently intende herto, but in 32 Deuery place, every accion or outwarde occupacion, bou be inwarde fre & misty in biself, & all binges

<sup>2</sup> C omits 'it is don,' 1 Later. Not in C. 3 Chap. xxxviii. in the Latin. INITATION. ı

small things and

fruitful union

## 114 Of not being troubled about Worldly Affairs. [III. xliv.

Be lord and master of thy actions, not a slave.

Make temporal things serve thee for good ends.

In everything enter into the Tabernacle with Moses to seek counsel of God.

under be, and bou not under hem; bat bou be lorde and gouernour of bi dedes, not seruaunt, but raber exempte, & a veray hebrewe going in to be sorte & liberte of be sonnes of god, bat stonden upon bes present 4 godes & beholden euerlastyng, pat beholden pinges transitory wib be lifte eye ande hevenly binges wib be rist eye; whom temporall binges drawen not to cleve to hem, but bei raber drawe suche godes to serue god 8 wel wib, as bei are ordeyned of god & institute of be souerayn workeman, þat leueb no bing inordinate in his creature. Also if bou in every chaunce stondist not in outwarde apparence, ner wib be flesshly eye 12 turnist aboute to binges seen or herde, but anon in euery cause bou entrist with moyses to aske counseile of oure lorde, bou shalt here ofte tymes goddis answer, & bou shalt come ayen instructe in binges present & 16 but are to come. Moyses at all tymes had recourse to be tabernacle for doutes & questions to be assoiled, & fled to be helpe of praier for releving of perels & of myschaunces2 of men. So bou owist to fle into be 20 secretary of bin herte, bisechinge inwardly be helpe of For Josue & be children of isrl, as it is rad, were deceived of Gabaonites, for bei asked no counseile first of oure lorde, but zevinge to muche credence to suete 24 wordes were deludid wip a false pitee.

## That man be not importune in worldly besynes. Capitulum xliiij.<sup>3</sup>

Cast all thy care upon God,

and let Him order thine affairs. Sonne, at all tymes committe to me by cause, for I 28 shal dispose it well in couenable tyme. Abide myn ordynaunce, & bou shalt fele perof profityng. Lorde, rizt gladly I committe to be all binges, for litel may my benkinge profite. Wolde god but I cleved not 32

Words are here omitted both in D and C.
 C. 'mischieves.'
 Chap. xxxix. in the Latin.

ouer muche to chaunces bat are to come, bat I mist offre myself to bi wel plesynge wiboute tarieng! Sone, ofte tymes a man is sore meved aboute a pinge bat he 4 desirib; but whan he is comen perto, he begynnep to fele operwise; for affecciouns are not abiding aboute o. pinge, but bei ben shuftyd1 from oon to a nober. It is not perfore a litel pinge, yea amonge leste pinges a 8 man to forsake himself; very profiting is denyeng of a True profit lies in self-denial. mannys self, and a man so denyed is ful fre & ful sure. But be olde enemy, adversarie to all good, cessib not fro temptacion, but day and nist he lieb in a waite, if 12 he mist bringe hedily be unware man into be gnare of deceite. Workib berfore & praieb, saib our lorde, bat ye entre not in to temptacion.

That a man hap no good of himself wherof Capitulum xlv.2 to reioyce.

orde, what is man, but bou hast mynde on him, or be sone of man, bat bou visitist him? what deserved man, bat bou shuldist zeve him by grace? 20 Lorde, what may I compleyne if bou forsake me, or ristwesly pretende ayenst be if bou do not bat I aske? Certeinly his may I henke in troube, & say: Lorde, I am noust, I may noust, I have no good of myself, but 24 in all pinges I faile, & euere drawe to nouzt. And, but I be holpen of be & inwardly enformed, I am made all leuke & dissolute. But pou, lorde, art euere oon, & abidist oon euerlastingly, euer gode, ristwys & holy, 28 doyng all binges3 by wisdom. But I, bat am more

Lord, I have no if Thou forsake me, or deny me

1 C. 'shuffed.' <sup>2</sup> Chap. xl. in the Latin. C inserts here—'welle and holyly and disposinge alle binges.'
Later hand. The Latin is 'septem.' C has 'vii.'

32 be to put to an helping honde; for bou allone wib oute

prone to failyng ban to profityng, am not euere abiding in be same astate, for alway4 tymes are chaunged upon Neuerbelater it is sone amendid, whan it pleasib

#### That Man has no Good of himself. [III. xlv.

mannys socoure maist helpe & conferme me in suche

wise bat my chere be no more chaunged into diverse, but pat in pe allone [myn hert] be converted & reste. Wherfore if I coude wel caste awey all mannys consola- 4 cion, oper2 for getyng of deuocion, or for necessite compelling to seke<sup>3</sup> be, for bere is no man bat can comforte me; pan mist I worpely truste in bi grace & ioy of ziftes of newe exultacion. pankinges be to pe, 8 wherof all comes as ofte [as]4 it is wel wis me. For I am vanite & nouzt before be, a man inconstant & seeke; wherof berfore may I rejoyce me, or why coueite I to be had in reputation? whehir not of nougt ande that 12 pat is most veyne pinge? Verily, veyn glory is an euel pestilence & grettist vanyte, for it drawib fro very glory & dispoilib fro6 hevenly grace. For whiles a man plesib himself, he displesib be. And whiles he gapib 16 after mannes preisynges, he is depryued very vertues. For very glory & holy exultacion is to reioyce in be & not in himself, to ioy in by name & not in mannys propre vertu, ner to delite in no creature saf for be, 20 Preised be perfore by name, not myn; magnified be bi worke, & not myn; blessid be pin holy name, but to me be no binge yoven of mannys preisinges. my glory, bou art be exultacion of myn herte. In be 24 shal I reioyce & ioy att day, for myself nou;t but in myn infirmitees. Lete be Jewes seke glory euery of opir; I shal seke pat pat is of god allone; for all mannys glory, all temporall worship, all worldly hignes, 28

I am nothing in Thy sight. Whereof can I glory, or why should I covet to be held in esteem?

116

He that glorieth, let him glory in Thee.

Let me seek no honour but that which cometh from Thee.

worldes infinite.

Later hand, in margin. Not in C.
For 'to seke,' C has 'soght.'
Later. For 'as ofte as,' C has 'when.'
C omits 'that.' The text has been altered in D.
C. 'of.'

32

compared to pin euerlastyng glory, is vanite & foly. O my troupe & my mercy, my god, blessid trinyte, to be allone be preisynge and worship, vertu & glory, by

## Of contempte of all worship. Capitulum xlvj.2

Conne, if you se oper men worshiped, drawe no 4 D suche pinge to pe, but raper to be despised & made lowe. Lifte up bin herte to me in to heven, & Let me lift up my mennes despisyng in erbe shal not make be sory. I shall not be Lorde, we bib in blyndenes, & sone are deceyued of grieved by man's 8 vanyte. Lorde, if y beholde me arist, pere was neuere wronge doon to me of no creature, wherfore of rist I haue no bing to compleyne agenst be. For as muche as I have ofte & greuously offendid be, ristwesly is every 12 creature armed ayenst me. To me perfore is due con- shame and confusion & despite, but to be preising, worship & glory. tempt are my just due; let me And but if I make redy myself to pat, pat I wol gladly them. be despised of every creature, & forsaken, & utterly 16 seme nougt, I may not be pesed inwardly and stablished, ner spiritualy be illumynyd,8 ner fully onyd to be.

gladly endure

## That oure pes is not to be set in men. Capitulum xlvij.4

20 Onne, if bou sette by pes wib eny persone for bin O owne felyng & lyvinge togidres, bou shalt be unstable & unpesed. But & bou haue recourse to be troupe [euer] livynge and abidyng, be frende but gob 24 fro be or dieb fro be shal not make be sory. In me owib to stonde be loue of be frende, and who cuere semeb good to be & dere in his lyf is to be biloued for Wiboute me frendship is not worbe, ner may not No human love or 28 endure; ner pe loue is not very true &6 pure pat I and pure, unless couple not. Thou owist to be so ded fro suche affection. cions of men biloued pat as [muche as] in pe is, pou

the tie be knit by

<sup>1</sup> C inserts 'worldely.'

<sup>1</sup> Chap. xli. in the Lat

<sup>3</sup> C has 'meked.'

The text in D has been altered. 1 Chap, xli, in the Latin. <sup>6</sup> Later. Not in C. 4 Chap, xlii, in the Latin, For 'true &' C has 'nor.' The text in D has been altered.
In margin, For 'as muche as' C has 'pat.'

shuldest wille to be wipoute mannys felouship.

#### 118 That our Peace is not to be set on Men. [III. xlviii.

ferper pat a man gop from all erpely solace, pe more he nyzip unto god. Also pe more profoundly pat a man gop down into himself and waxip vile to himself, the hyer he stiep up to god. He pat ascrive eny good to 4 himself, he lettip pe comyng of grace of god into him, for pe grace of pe holy gost sekip evere pe meke hert. Yf pou coudist parfitly nouzt piself & voide piself from all love of creatures, pan shuld I welle in to pe wip 8 grete grace. Whan pou lokist to creatures, pin affeccion is wipdrawen fro pe creatour. Lerne in all pynges to overcome piself for py creatour, and pan shalt pou mowe atterne to pe knowleche of god. Hov litel ever 12 it be pat is beholden & loved inordinatly, it tariep fro pe hyest love [& drawip in to wykkydnes].

Empty thyself of the love of creatures, and God's grace shall flow into thee.

## Ayenst veyn and seculer science. Capitulum xlviij.<sup>2</sup>

16

Onne, lete not be fayre & be sotely seienges of men meve be, for be reaume of god is not in worde, but Take hede to my wordes, be whiche settib hertes a fire & illumynet myndes, bringit in compunc- 20 cion & manyfolde consolacionys. Rede neuere no binge, be to seme better taust or wiser. Studie for mortificacion of synnes & vices, for bat shal auaile be more pan knouleche of many harde questiouns. Whan 24 bou hast radde & knowen many binges, it bihoueb euere to haue recourse to oon principale. I am he pat techip man konnyng, & graunte to meke men more clere understondyng pan may be taust of man. To 28 whom I speke shal sone be wyse, for he shal gretly profite in spirit. Wo to hem pat enqueren many curiose binges of men, bat of be way to serue me chargip but litel. Tyme shal come whan pere shal 32 appere be maister of maisters, crist ihesus, to here be

sins will profit thee more than the knowledge of many difficult questions.

To mortify thy

<sup>1</sup> In margin. Not in C. <sup>2</sup> Chap. xliii, in the Latin.

lesson of all aungels, but is, to serche be conscience of all men; and pan shal Iherusalem be serched in lanternes, & pan shul be open be hernys1 of derkenes, 4 & pan shul argumentes of tunges be in pes. I it am bat in a point lyfte up be meke soule, bat he shal take my 2 resons of euerlastyug troupe more 3 pan pouz he had studied .x. yere in scolis. So I teche wipoute voice of 8 wordes, wipoute confusion of opinyons, wipoute desir of worship, wipoute fixtinge of argumentes. I it am bat God ellently teche to despise erbely binges, to be wery of binges soul true wisdom. present, to seke heuenly binges, to sauoure binges euer-12 lastinge, to fle worshipes, to suffre sclaundres, to put all hool trust in me, & coueite no binge oute of me, & aboue alle binges to loue me brennyngly. A certein man in lovinge me entierly lerned godly pinges, and pinges pan in studieng of sotiltes. But to somme I

16 spake merueiles; he profited more in forsaking all speke comon binges, to somme special; to somme I appere seuerly in signes & figures, & to somme I reuele 20 misteries in gret list. bere is o. voice of be bokes, but it enformed not alike; for I am be doctour of troube wip infurpe, ensercher of be herte, understonder of be bouztes, promoter of be workes, delynge to euery as I 24 deme worby.

## Of not drawing outwarde pinges to a man. Capitulum xlix.6

one, in many pinges suppose<sup>7</sup> piself as dede upon pe erpe, & to whom all be worlde be crucified; & many binges bou must passe ouer wib a deef ere, and penke rather on bo binges bat longib to bi pes. It is Look away from things unpleasing, more profitable to turne awey bin eye fro binges bat

1 C, 'hydels.' <sup>2</sup> C. 'mo.' 3 Later. Omitted in C. <sup>6</sup> C. 'noyce.' 4 C omits '.x. yere.' 6 Chap, xliv, in the Latin. 7 C. 'esteem.' The word has been changed in D.

### 120 Of not troubling ourselves with outward Things, [III. ].

and strive not with contentious words. displesen, & to leue euery man his owne felynge, þan to stryue wiþ contenciose wordes. If þou stonde wel wiþ god & beholde his iugement, þou shalt bere it þe more esily, if þou be ouercomen. O lorde, whider are we 4 comen? Lo, temporal harme is sorwed, me laboriþ & renniþ for litel getyng, and spiritual harme is foryeten, & unneþe late comeþ to mynde ayen. That þat auailiþ litel or nou3t is take hede to, & þat is souerainly 8 necessary is negligently passed ouer; for man flowiþ alt oute to outwarde þinges, & but he turne sone ayen, gladly he lieþ & restiþ in outwarde þinges.

Take heed to the one thing needful.

That it is not to bileue all men & of lizt 12 lapse of wordes. Capitulum 1.1

Often are we deceived in the characters of men.

orde, seue me helpe of tribulacion, for mannys helpe is veyne. Hov ofte haue I not founden feibe & truste, where I wende to have had it! hov ofte also 16 haue I founde it where I lest presumed! Veyn perfore is trust of man, but be helpe2 of riztwise men is in be, Blessid be bou, lorde my god, in all binges bat fallen to vs. We bib sike and unstable, sone chaunged 20 & sone deceyued. Who is pat pat so warly & so circumspectly may kepe himself in all binges, but bat som tyme he shal come into som deceite & som perplexite? But he pat trustip in pe, lorde, & sekip pe wip a sim-24 ple herte, slidib not so liztly. And if he falle into eny tribulacion, or be wrapped in eny perplexite, he shal sone be delyuered perof by be, or comfortid by be; for bou shalt not forsake hem bat trustib in be in to be 28 Seldom is founden a trusty frende, pat is perseuerant in all be necessites of his frende. So, lorde, in all binges bou art most trusty, and amonge all bere is not suche anoper. O hov wel sauored pat holy soule 32 bat seide: 'My mynde is saddid in god, & groundid in

But God can always be trusted.

<sup>1</sup> Chap, xlv. in the Latin, <sup>2</sup> C. 'helbe,' Lat. 'salus,

## III. l.] Of Hasty Belief, and Levity of Speech.

crist.' If it were so wib me, mannys drede shuld not so solicite me, ner be dartes of wordes shuld not meve Who may before se & be war of all pinges? If 4 pinges before seen ofte tymes hurtip, what don pan binges unprouided but hurtib greuously? But why preuidid I not better to myself, wrecche bat I am? Also why bileued I so ligtly oper men? But we are men, & 8 we are non oper ban fraile men, bous we be demed & called of obir men as aungeles. Whom shal I leue, lorde? whom but be, bat art troube, bat deceyuest not, He deceives not, ner maist not be deceyued? And on pat opir side, 12 euery man is a lyer, sike, unstable, and slydyng, & specialy in wordes. So bat unnebe may be bileued anon bat bat souneb wel & riztwesly in a mannys ere. Hov prudently warendist1 bou men2 to be war of men, & 16 pat a mannes familiers are his enemyes, & pat it is not

[kepte]6 counseile, but anon discouered bobe me & him, and wente his way. Fro suche fables & unwar men. 24 lorde, defende me, bat I falle not into her hondes, ner do no such binges. Beue into my moube a true worde & a stable, & a false wily tunge<sup>7</sup> make fer fro me. hov good & hov pesible it is a man not to speke of obir 28 men, ner indifferently bileue all pinges, ner ligtly speke

it furbe, to reuele himself to fewe, yea8 euermore to be souzt as a biholder of be herte, & not to [be]9 borne aboute wib euery wynde of wordes, but desire all binges 32 inwarde and outwarde after be wel plesinge of by wille.

to bileue who euere say 'lo pere' & 'lo here.' I am tauzt,3 and wolde god to more warnes & not to foly to me! 'Be war,' seide oon, 'be war; kepe anenst' piself 20 pat I say.' And whiles I kepe silence, and wene it be hydde, he mist not [kepe] conseile pat he asked to be

> eadily, or lightly said of other men.

Hov sure binge it is for conservacion of hevenly grace 2 Comits 'men.'

Words are omitted here in both C and D. 4 C. 'as 6 Later. 8 C. 'bee.'

#### 122 Of Trust in God when Evil is spoken of us. [III. ii.

to fle mannes apparence, ner desire suche pinges put shuld zeue mater of wondringe outwarde; but wip all maner besynes to folowe po pinges put makip amendement of lif & feruour of spirit! O to hov many hap 4 noyed vertu knowen & preised, and hov holsomly hap grace kepte under silence auailed in pis frayl lif, pat is all temptacion and knizthode.

Of trust to be had in god ayenst evell 8 wordes. Capitulum li.1

If words spoken against thee be true, amend thyself; if false, endure them gladly for God's aake.

onne, stonde stedfastly & truste in me; for what are wordes but wordes? pey fleep by pe ayre, but pei hurte not a stoon. Yf bou be gilty, benke bat bou wolt 12 gladly amende thiself. If bou knowe piself in no pinge gilty, benke bat bou wolt suffre hem gladly for god. It is litel ynow hat bou amonge suffre wordes, but maist [not]2 3it suffre stronge betinges. And why takist bou 16 so smale pinges to herte, but for pou art flesshly & takist hede more to man ban bihoueb? And for bou dredist to be despised, bou wolt not be repreued for byne excesses, and sekist be shadowes of excusacions. 20 But beholde piself better, & pou shalt knowe pat zit be worlde liueb in be & veyne loue of plesing of men. But all be while bat boy fleest to be rebuked & confounded for by defautes, it apperib verrily bat bou art 24 not very meke, ner be worlde dede to be, ner bou crucified to be worlde. But here my worde and bou shalt not charge x. pousand wordes of men. Lo, if all pinges were seide ayenst be tat coude maliciously be feyned 28 ayenst be, what shuld bei noye be, if bou woldist suffre hem utterly to passe & woldist no more sette by hem pan a strawe? Whepir mowe bei take oon heer oute fro be? But he bat hab non herte wib in furbe, ner 32 hab not god before his eyen, is sone meved wip a worde

Let the unjust censures of men go by thee unheeded.

<sup>1</sup> Chap, xlvi, in the Latin.

<sup>2</sup> Later.

of blamyng. But he pat trustip in me, & coueitip not to stonde to his ovne iugement, shal be wipoute drede of man. Lo, I am Juge & knower of all secretes, I

- 4 knowe hov all binge is doon, I knowe be wronge doer &1 suffrer. Oute fro me wente bis worde, & by 2 suffraunce bis hab fallen, bat bouztes of many hertes mixt be shewid oute. I shal deme be gilty & be innocent; but
- 8 wib a priue iugement, for I wolde preue bobe. Mannes witnes ofte tymes failib and deceyueb, but my iugement is true; wherfore it shal stande, & shal not be sub-It is hidde ofte tymes & is open but to fewe
- 12 as to all binges; but it neuere errib ner may not erre, bouz to be eyen of unwise men it apperib not riztwise. Wherfore in every iugement recourse owib to be had to me, & not to leyne to propre arbitrement. For he rist-
- 16 wise man shal not be sory what euere come to him fro Yea, thou; eny pinge unristwisly be brougt furpe ayenst him, he shal not muche charge it; ner he shal
- not ioy veinly, if he be resonably excused by oper; for 20 he benkeb bat I enserche be hertes & be reynes, & bat It is God alone I deme not after be face and after mannys apparence. heart: For ofte tymes in myn eyen it is founden culpable bat

to be ingement of man it semes laudable. Lorde God, 24 rightwise Juge, mişty & pacient, bou knowist mannys

- frailte & mannys shreudenes; be my strenge and alt my trust, for my conscience sufficip not to me. Thou knowist pat I knowe not; and perfore I owte in euery 28 blamying & repreuying to make myself & suffre myldely.
- Merciful lorde, foryeue me as ofte as I haue not do so: & yeue me grace of more large suffraunce, for bi copiose mercy is better to me for getinge of indulgence,
- 32 pan myn opinate ristwesnes for defending of myn hid conscience. And bous I finde no gilte in my con- and in His sight science, yit in pat may not I iustifie myself; for in pi can no man living be justified. sizt no man liuyng can be iustified.

1 C inserts 'the.' <sup>2</sup> C inserts 'my.'

[III. lii.

That all greuouse pinges are to be suffrid for lif to come. Capitulum lij.<sup>1</sup>

Soue, lete not po laboures pat pou hast take upon pe for me make pe wery, ner tribulacions prowe pe 4

not all down; but lete my promys in euery auenture strengpe pe & comforte pe. I am sufficient to rewarde aboue all maner [& alle mesure].2 Thou shalt not labore longe, ner pou shalt not euere be greued wip 8 Abide a litel while, & pou shalt se a swifte sorowes. ende of all eveles. One houre shal come whan all labour shal cesse & all novse. Litel it is & short, all bat passib wib tyme. Do bat bou dost; labore treuly 12 in myn vynezerde: I shal be by rewarde. Write, rede. synge, morne, kepe silence, pray, suffre manly contrariousnes; for euerlastyng lif is worbe all bese & moche more & muche gretter bateiles. Pes shal come in oo 16 day knowen to oure lorde; & of pat tyme shal pere be neiber day ner nizt, but lizt perpetual, infinite briztnes, souerevn pes, and syker rest. Thoy shalt not say ban: Who shal delyuere me fro be body of bis debe? Ner 20 bou shalt not crie: Wo me, for my duellynge here is

ouer longe taried; for depe shal be drawe<sup>3</sup> down hedlynge, & helpe shal be wipoute fautyng, noon anxiete, blisful iocundite, swete companye & plesant to beholde. 24 O if pou haddist seen pe perpetuel crounes of seintes in hevene, & in how muche glory pei ioye now pat som tyme in pis worlde were demed contemptible & as folke unworpy to lyue, for sope anon pou woldist meke piself 28 unto pe erpe, & woldist raper desire to be soget under all pan to be aboue oon; ner pou woldist not desire pe mery daies of pis worlde, but raper pou woldist ioy to suffre tribulacion for god, & woldist take as for a gret 32

Wait but a little while, and thy troubles shall be at an end,

and thou shalt enter into rest.

<sup>1</sup> Chap. xlvii. in the Latin.
<sup>2</sup> Later, in the margin. Not in C.
<sup>3</sup> C. 'prowen.'

lucre to be accounted for nougt amonge men.

durst bou ones compleyne be? Wheher all laborose and eternal weight pinges be not to be suffrid for euerlasting lif? It is no 4 litel binge to wynne or to lese be reaume of god. up perfore pi visage into heuene. Lo, I & all my seintes wib me, which bat in bis worlde haue hadde gret batell, now bei ioyeb, now bei ben comfortid, now

bese binges sauored be, & entrid into bin herte, hov Remember the far of glory.

Of pe day of eternite & pe anguisshes of pis lif. Capitulum liij.1

8 bei bib sure, now bey reste, and wibouten ende shul

abide wip me in be reaume of my fader.

be most blisful duelling place of bat hye Cite! Oblessed manalon O be most clere day of euerlastingnes, whom non nişt makip derke, but souerayne troupe euere beshineb it; be day euer glad, euere sure, and neuer chaungyng

of Eternal day!

- 16 state into be contrarie! O wolde god bat bat day had onys shined, and all bese temporal binges had taken an ende! And pis day shinep to seintes in a perpetual brist clernes, but to pilgrimes all a ferre & by a mirrour.
- 20 The Citezeynes of hevene knowip hov ioyouse is pat day; be exiled sones of Eue weilen, so sorowful is bis The days of his tyme are litel & eucl, full of sor- Few and evil are owes & aunguisshes; where man is defouled wib many un.

24 synnes, tyed wib many passions, streyned wib many dredes, distente wib many cures, distracte wib many curiosites, wrapped in many vanites, circumfounded wib many errours, broken wib many labores, greued

- 28 wib many temptacions, made softe & weyke wib delices, turmentid wip nede & pouerte. O whan shal pere be an ende of all pese eveles? whan shal I be delyuered fro be wrecchid braldom of vices? whan shal I, lorde,
- 32 haue mynde on be allone? whan shal I at full be glad in be? whan shal I [be]2 wiboute eny impediment in

<sup>1</sup> Chap. xlviii. in the Latin. <sup>2</sup> Later, in margin. Lord, when shall I behold Thy glory? very liberte wib oute greuaunce of soule or body? whan shal bere be sad pes, pes imperturbable and sure, pes wib in & wiboute, pes ferme on euery syde? Gode ihesu, whan shal I stonde to se be? whan shal I be-4 holde be glory of by reaume? whan shall bou be [to me]1 all pinges in all pinges? whan shal I be wip be in by regne, bat bou hast ordeyned to by welbiloued from euerlastynge? I am lafte poure & an exile in be lande 8 of enemyes, where are daily bateles & grettist infor-Comforte myn exile, swage my sorowe, for to be suspirib all my desire; for all bat be worlde offrib to me as solace, is to me an hevy birden. I desire to 12 fruisshe be inwardly, but I may not take be. I desire? to cleve to hevenly pinges, but flesshly pinges & unmortificate passions depressen me. I wol in my mynde be aboue alle binges, but maugre me I am constreyned to be 16 bynebe. So I unhappy man fizte wib myself, & am made greuous to myself, while be spirit sekib bat is aboue, & the flesshe [sekyth] bat is bynebe. O what suffre I wib be compeny of flesslily binges comeb ayenst me, whan I pray. My god, be not fer fro me, decline not fro by

Here I live in exile and war-

Be not Thou far from me.

the flesshe [sekyth]<sup>3</sup> pat is bynepe. O what suffre I wip infurpe, whiles I entrete heuenly pinges in my mynde! 20 pe compeny of flesshly pinges comep ayenst me, whan I pray. My god, be not fer fro me, decline not fro py seruaunt in wrape. Listne oute in shinyng & waste hem, sende oute pyn arwys & pou shalt spyll hem, & all pe 24 fantasyes of pe enemye shall [be bore downe].<sup>4</sup> Gadre togidres all my wittes to pe; make me to forsete all worldly pinges; and graunte sone to caste away & despise all fantasies of vices. Thoy, troupe eternal, 28 socoure me, pat no vanyte meue me. Come, heuenly swetnes, & make fle fro pi visage all maner impurite. Forseue me also & mercifully forgete, as ofte tymes as in my praier I penke on eny oper pinge pan on pe. I 32

<sup>&</sup>lt;sup>1</sup> In margin. Not in C. <sup>2</sup> C. 'wille.' <sup>3</sup> In margin.
<sup>4</sup> In margin. The whole sentence is in C as follows:
'Send thin arowes and trouvled [sic] and shende mote be alle maner contrariouse fautasics.' The text has been altered in D.

## III. liv.] Of the Desire of Everlasting Life.

knowleche verily bat I am wont to have me pere ful Too often I yield distractly, and many tymes I am not bere where I mind. stonde or sitte bodely, but raper I am pere where I was1

- 4 borne wib my bouztes. Where my bouzte is, bere am I; and where as my bouzt is2, bere I loue. That binge comep sone to mynde pat naturely delitip or plesip Wherfore bou, trouthe, seidist openly: borugh use.
- 8 'where as is bi tresour, pere is bin herte.' If I loue heven, I am glad to benke on hevenly binges. If I loue be worlde, I ioy of be worldis felicite, & sorwe of pe worldis aduersite. If I loue pe flesshe, I ymagine
- 12 ofte tymes on suche pinges as longip to pe flesshe. I loue be spirit, I have a delite to benke on spiritual What euer pinges pat I loue, of hem gladly I speke & here, & be ymages of suche I bere to myn
- But blisful is pat man, pat for be lorde zeueb all creatures licence to go her way, but dob violence to go their way, nature, bat crucified be concupiedences of be flesshe wid and crucifies the feruour of be spirit, bat wib a clere conscience he mowe

Blessaed is he who

20 offre to be a pure praier & to8 be worky to be presente to be queres of aungeles, all erbely binges excluded wip inne and withoute.

Of desire of euerlasting lyf, & hov grete pinges are promitted to fizters.

Capitulum liiij.4

Onne, whan bou felist be desire of euerlasting blisse to be infounded in to be from aboue, & bou desirist 28 to go oute of be tabernacle of be body, bat bou mowe beholde my clernes wipoute shadue of changhabilnes, dilate pin herte, & resceyue pis holy inspiracion wib open thine heart all maner desir. Yelde to be Souereyn bonyte most His grace. 32 large pankinges, but dope wip be so worpely, visitib

1 C. 'am.' 2 C inserts 'ofte times.' 3 C omits 'to.' 4 Chap. xlix. in the Latin.

mercifully, exciteb ardently, liftib up mistily, lest bou wib bin ovne weight slide down to erbely binges. For bou takist not bis wib bin ovne bougt ner bin ovne enforcing, but onely by dignacion of be most hie grace, & 4 of godly beholdyng; bat bou mowe profite be more in vertues and gretter mekenes, & make be redy to bateiles but are to come, & to cleue to me wip all pin affeccion, and pat pou studie to serue me wip a feruent wille. 8 Sone, ofte tymes be fire brennib, but withoute flamme & smoke it stieb neuere up. So be desires of somme men are lifte up to hevenly pinges, & neuerpeles pei are not fre fro temptacion of flesshly affeccions; & perfore bei 12 do not in all wises purely for be worship of God [in pat]1 pat bei aske so desiderantly of god. And suche is ofte tymes be desir bat bou hast seide shuld be so importune; for bat is not pure and parfit bat is doon 16 for propre profit. Aske but binge but is not to be delectable ner comodiose, but pat is to me acceptable & worshipful; for, if bou deme ristwesly, bou owist putte? myn ordinance before by desire, and preferre and folwe 20 it afore all thynge.3 For I have herde bi desire & by manyfold mornynges. Now bou woldist be in be liberte of be glory of be sones of god; now delitib be the house eucrlasting & be heuenly cuntree ful of 24 ioy; but yit is not bis houre comen; bere is as yit a nober tyme, tyme of bateile, tyme of labour & of prevynge. bou desirest to be fulfilled wib be most souerayn good; but bou maist not execute bat now. 'I [am];'4 28 saib oure lorde, 'abide me, til be reame of god come.' As yit bou art to be preued in erbe, & to be exercised in many pinges. Consolacion shal be 30uen be euere amonge, but copiose fulfillyng is not graunted. Be bou 32

Ask not what is pleasant and profitable to thee, but what is acceptable to Me.

This is the time of battle; the hour of victory is not yet.

<sup>2</sup> C (in margin) for 'putte' has 'to folowe.'

<sup>&</sup>lt;sup>1</sup> Later. Not in C.

<sup>&</sup>lt;sup>3</sup> For the clause 'and preferre . . . thynge,' C has—'and all by be desired and folowe hit.' The text of D has been altered here.

<sup>4</sup> Later, in margin.

comforted perfore, & be stronge as wel in doyng as in Be valiant in suffringe binges contrarie to nature. It bihoueb be to suffering. be cloped in a newe man, & to be changed in to anoper.

& to forsake bat bou woldist do. That bat plesib oper shal cause profityng, but bat plesib biself shal not profite; pat oper men say, shal be herde, pat bou saist

4 It bihoued be to do ofte tymes bat bou woldist not do,

- 8 shal be accounted as nougt. Oper men shul aske & take; bou shalt aske & not gete. Oper shul be grete in menes moubes; of be men shul holde her pes. oper his or hat shal be committed; hou shalt be demed
- 12 to no pinge profitable. Wherfore kynde shal som tyme be sory & suffre gret bateile, if bou feyne to here bese In bese and in many ober like be true God tries His seruaunt of god is wont to be preued, how he mowe

16 denye and breke himself. There is unnepe eny suche pinge<sup>2</sup> which bou nedist thynke be in<sup>3</sup> so muche as to se & suffre suche pinges as are contrarie to [pi]4 wille, principaly whan bou art comaundid to do suche binges 20 as seme) to the disconvenient & lest profitable.

for bou darst not wibstonde be hyer power sette aboue be under oure lorde, [berfore it semith the harde] to go at anoper mannes bekenynge, & to leue all bin ovne

24 felyng. But, somne, peise be fruyt and be swifte ende But the end is at of alle pese labores, & pe mede grete wipoute mesure; & pan shalt bou have no greuaunce per of, but a mizty comfort of pacience. For his litel wille hat hou for-

28 sakist frely, bou shalt euere haue bin ovne wille in There bou shalt fynde what euer bou wolt, & all bat bou maist desire; bere shal be plente of all good wiboute drede of lesyng or forgoyng. here hi wille,

32 euer beyng oon wib me, shal neuere coueite strange

1 For 'feyne to,' C has 'in silence.' The text has been altered in D.

<sup>2</sup> C inserts 'in the.' 3 For 'thynke be in,' C has 'to dye.' <sup>4</sup> Later. <sup>5</sup> Later, in margin. Not in C.

6 Comits 'euere.'

IMITATION.

ervants, that they may learn to themselves.

hand, and the reward exceeding 130

### Of Comfort for the Desolate Soul. [III. lv.

pinge ner priuate. pere shal no man wipstonde pe, pere shal no man compleyne on be, no man shal lette pc, no man shal contrarie be, but all binges desired shul be present togidre, & shul refresshe all by desire & ful- 4 fille it to be hyest. There shal I yelde glory & worship for shame & repreef, a palle of preisyng for mornyng, for be lowest place be sete of be reaume during in to There shal apere be fruyt of obedience, bere 8 be labour of penaunce & meke subjection shul be crouned gloriously. Wherfore bowe piself now mekely under be hondes of all, ner take non hede who seide bis or comaundid bis; but charge bat souerevnly, 12 wheper prelate, or lasse pan pou, or even to be, aske eny binge of be, or meve? eny binge to be, bat bou take all to good, & studie to fulfille it wip a pure wille. Lete oon<sup>8</sup> seke bat, a noper bat; lete him reioyce him 16 pere in, & him here in; lete pese be preised in pis & in bousand bousandes; but ioy bou neiber in his ner in pat; but in contempte of biself, & in my welplesing & worship. This is euere to be desired of be, bat bobe 20

Then shall be reaped the fruit of all that is suffered

Let one seek this, another that;

rejoice thou only in pleasing and honouring Me.

That be desolat man owib to offre hym self in to be hondes of god. Capitulum lv.

by lif & by debe god be euere glorified in be.

Lorde god, holy fader, blessid mote bou be now & 24 euerlastingly, for as bou wolt so it is doon, & pat bou dost is good. Glad mote by seruaunt be in be, & not in himself, ner in non oper pinge; for bou allone art very gladnes, bou art myn hope & my croune, bou 28 art my ioy & my worship. What hab by seruaunt but bat he hab taken of be, and bat wiboute his merites! All binges are bine bat bou hast 3 ouen & bat bou hast made. I am poure & in labores fro my yoube, & my 32

Lord, what have I, that I have not received of Thee?

<sup>1</sup> C. 'ner.'

<sup>2</sup> C. 'neene.'

<sup>3</sup> C. 'anoper.'

<sup>4</sup> Chap. l. in the Latin.

soule is ofte tymes sory unto be teres, and som tyme it is troublid toward itself for encombraunce of passions. I desire be joy of pes; be pes of bi sones I aske, bat 4 are fed of be in be list of consolation. If bou yeue pes, if bou infounde holy ioy, be soule of by seruaunt shal be ful of modulacion and deuoute in by preisyng. if bou wibdrawe be, as bou art wont to do ful ofte, it

I long for the children.

8 may not renne be way of bi comandementes; but raber his knees are bowed to knocke be brest; for it is not wib him, as it was gisterday and be obir day, whan by lanterne shyned upon his hede and he was defendid 12 under be shadue of by wynges fro temptacions falling

upon him. Riztwyse fader & euer to be preised, be houre is comen bat bi seruaunt be preued. fader, it is worby bat his houre hi seruaunt suffre som-

16 what for be. Fader perpetualy to be worshiped, lete by servaunt lyue inwardly euere aneust1 be, whom bou knewist fro be begynnyng so to be, bat he shuld for a litel tyme falle as outwarde; for a litel tyme lete him

20 be sette litel by, meked, & faile afore men, lete him be broken wib passions & langures, but he mowe rise ayen wip be in be morwe tide of a newe list, and be clarified

dawn of the n in heuenly pinges. Holy fader, pou hast so ordeyned

24 & willed, & pat is doon pat pou hast comaundid, for pis [is]2 by grace to pi frende in pis worlde, to suffre and to be troubled for bi loue, how ofte & of whom euere bou suffrist it to be doon. Wiboute bi counseile

28 and bi prouidence & wipoute cause is no binge doon in erbe. Good it is to me, lorde, bat bou hast mekid me, pat I move lerne pi iustificacions, & caste awey all's elacions of herte & presumpcions. It is profitable to

It is good for me

Let me suffer now.

again with Thee in the morning

32 me put shame & confusion hap covered my face, pat I mowe require be to my comfort raper ban men. I have lerned herby to drede bin inscrutable iugement, bat

> L C. 'ayenst.' <sup>2</sup> Later. 3 C. 'al maner.'

Of Comfort for the Desolate Soul. [III. lv.

peynist pe riztwise man wip pe wicked, but not wipoute riztwesnes & equyte. Lorde, I ponke pe pat pou hast not spared myn eueles, but pat pou brysed me wip

betinges, putting into me sorowes, and sending in to 4 me aunguisshes wibin & wiboute. There is noon bat may comforte me of all pat are under heven but pou, my lorde god, be heuenly leche of soules, bat smytist & helist, bat ledist to be lowest places, & bringist fro 8 bens ayen. Thy discipline is upon me, & by rodde she Lo, welbiloued fader, I am in bin shal teche me. hondes. I encline me under be rodde of by correccion; smyte my bak & my nek, so bat I bowe to bi wille my 12 Make me a meke disciple, as bou art wont to do, bat I move go entierly at bi bekenyng. I committe me & all myne to correcte; for it is better to be chastysyd1 here pan in tyme comyng. knowist all pinges & syngulere,2 & no pinge is hid fro be in mannys conscience. Thou knowist binges to come

I how myself under the rod of Thy correction.

Thou knowest what is expedient for me.

Let me not judge according to the sight or hearing of men. or bei be doon, ner it is no nede bat man teche be ner admonisshe be of bo binges bat are doon in erbe. Thou 20 knowist what is expedient to my profitynge, & hov muche tribulacion deseruit to purge be rust of my vices. Do wib me bi desired welwilling, and despice not my sinful lif to noon better knowen ner clerer pan to pe 24 Graunte me, lorde, to knowe pat is to knowen, & to love bat is to be loved, & to preise bat soverainly plesib be; to have bat in reputation bat apperib preciose to be, & to blame bat is foule in bin eyen. Suffre me 28 not to deme after be sizt of be outwarde eyen, ner yeue sentence after be heryng of eres of unlerned men, but discerne in true iugement bobe of pinges visible & spiritual, & aboue all pinges euere to enquere after pe 32 wille of bi welplesing. Mennes wittes are ofte tymes deceived in demyng; Also lovers of his worlde are ofte

- <sup>1</sup> C. 'correpte.' The word has been altered in D.
- 2 C. 'euery pinge.' The text has been altered in D.

tymes blendid1 in lovinge onely binges visible. is a man be better perfore bat he is accounted gretter in by man ac of man? The deceivable begileb be deceivable, be veyne 4 be veyne, be blinde be blinde, be sike be sike, whiles he liftib him up; & verily more confoundib him, whiles he veinly preisib him. ffor how muche bat every man is in bin eyen, lorde, so muche he is & no more, as saib

What What is a man the better that he counted great?

That man must zeue him to lowe workes whan hye workes failen. Capitulum lvi.2

8 meke ffraunceys.

32 in us.'

Yonne, bou maist not euere stonde in be most fervent 12 desire of vertues, ner abide stedfastly in be hyest degre of contemplacyon; but bou hast nede amonge for be original corrupcion to descende to lower pinges, & bere be birden of bis corruptible lyf ayenst bi8 wille & 16 wib werynes. As longe as bou berist a dedly body, bou shalt fynde hevines & grenaunce of herte. It bihoue perfore ofte tymes in be flesshe to waile under be birdens of be flesshe, in as muche as bou maist not 20 wiboute cessing cleue to spiritual studies and dyvine contemplacion. Than it is spedful to be to drawe be to meke and outwarde workes, & to take recreacion in gode active occupacions, abidyng my comyng & be hye 24 visitacion wib a stedfast trust, and to suffre paciently pin exile & drynes of soule, til pou be visitid of pe newe & delyuered from all anxietes; for I shal make be to foryete by labour and fruisshe inwarde quiete [nes].4 28 I shal opene before be be medewes of scriptures, but bou wib a dilated herte mowe renne be way of my commandementes; & pan bou shalt say: 'be passions

My son, thou descend from divine contempla-

Be natient, and of My heavenly

of his tyme are not worki to be glory hat shal be reuelid

<sup>1</sup> Comits 'blendid.' <sup>2</sup> Chap, li. in the Latin. 3 Later. Not in C. 4 Later. C has 'quiete.'

134 Of God's Comfort to the Contrite Heart. [III. lvii.

That man accounte himself worpy no consolacion. Capitulum lvij.<sup>1</sup>

orde, I am not worby no consolacion ner no

Lord, I deserve not consolution, but chastisement. spiritual visitacion; and perfore bou dost riztwesly 4 wip me whan bou forsakist me nedy & desolut. For if I mizt poure oute teres like be see, zit were I not worbi by consolacion. Wherfore I am no binge more worbi ban to be scourged & punnysshed, for I haue 8 ofte tymes offended be & forsaken be gretly in many binges. Wherfore, very reson peised, I am not worbi be leste consolacion. But bou, graciose & merciful lorde, bat wolt not bat bi workes shulde perisshe, to 12 shewe be richesses of bi godenes into be vessels of mercy, ouere all propre merite vouche saf² to comforte bi seruaunt aboue all mannes mesure; for bi consola-

cions are not as mannes talkinges<sup>3</sup> or confabulacions. 16

What haue I done, lorde, pat pou shuldist yeue me eny
heuenly consolacion? I haue no remembraunce of eny

safest to me Thy heavenly comfort.

good pat I have done, but he verrey trouhe is hat I have ben ever redy & prone to vices, and slowe to 20 amendement, he whiche I may not denye. If I wolde say ohir wise, how woldist say ayenst me, & here wolde no man defende me. What have I deserved for my synnes but helle & everlastinge fyre? I knowleche in 24 trouhe hat I am worhy all maner of scornyng & despite, ner it sittih me to be nombrid amonge hy devoute servauntes. And how; I here not his esily, neverheles

I mowe be listlier gete by mercy. What shal I say, a gilty man & ful of all confusion? I have no worde to

for troube I shal avenst myself repreue my synnes, bat 28

speke, but onely his worde: I have synned, lorde, I have synned; have mercy on me, foryeve me. Suffre

me a litel while, pat I move weile my sorowe or euere

<sup>1</sup> Chap. lii, in the Latin.

<sup>2</sup> For 'vouche saf,' C has 'fouchest save.'

<sup>3</sup> C. 'talynges' [sic]. <sup>4</sup> C. 'stande.' <sup>5</sup> C inserts 'not.'

All I can say is—
'I have sinned;
have mercy upon
me.'

## III. lviii.] Of Deadness to Earthly Things.

I go to be derke lande couered wib be derkenes of debe. What requirist bou most of be gilty & be wrecchid

synner, but hat he be converted & meke himself for 4 his synnes? In very contricion & mekenes of herte is brougt furbe hope of foryifnes, be troubled conscience is reconciled, grace loste is repeired, man is defendid fro wrape but is to come, and god & be meke soule 8 metib in an holy kosse. Contricion of synnes is to be lorde an acceptable sacrifice, smelling muche swetter ban eny soot encence. This is also bat acceptable oynement bat bou woldist shuld be poured upon by 12 most holy fete; for bou hast neuere despised be contrite & pe meked herte. There is pe place of refuge fro pe despise. visage of be wrab of be enemy; bere is amendid & wasshen awey all bat is contracte & defouled ellis-16 where.

A contrite heart

That be grace is not medlid wip hem bat sauourib erbely binges. Capitulum lviij.1

Yone, my grace is preciose, & suffrib not itself? to be 20 menglid with straunge pinges ner erpely consolacions. Wherfore it bihoueb be to caste awey simpedimentes of grace, if bou desire to resceive be infusion tions; they are perof. Aske to piself a secret place, loue to duelle 24 allone wip piself, soke confabulacions of non oper; but raper put oute to god a deuoute praier pat pou mowe haue a deuoute mynde & a pure conscience. Deme all be worlde as nougt; put be vacacion of god before all 28 oper pinges, for bou maist not bobe take hede to me and delite be in binges transitory. It behoueb to be alyenyd6 fro knowen & dere frendes, & kepe be mynde private from all temporal solace. So bisechib be blessid

earthly consols

1 Chap, lili, in the Latin. 2 C.
C inserts 'alle,' 4 C omits 'be.'
C, 'eloyned.' <sup>2</sup> C. 'hirself.' <sup>6</sup> C, 'to.' 136

Be as a stranger and a pilgrim in this world,

.

The perfect victory is to overcome thyself.

apostel petir bat all true cristen men contevne & holde hemself in his worlde as straungers & pilgrimes. O hov gret trust shal be to be man bat shal dye, whom affeccion of non erbely binge witholdib in his worlde! But 4 bus to have be herte departed from all binges, a sike & a weike soule can not take, ner be bestly man knowib not be liberte of be inwarde man. Neuerbeles who bat wol be very spiritual, it bihoued him to renounce bode 8 hem bat bib fer & hem bat are nye, & of none so muche to be war as of himself. If you ouercome piself parfitly, bou shalt be more ligtly put under foot all ober tinges. It is parfit victory a man to ouercome himself. 12 Who euere kepe himself so under, pat sensualite obeye to reson, & reson to me in all binges, he shal be a very victour of himself & lorde of be worlde, Yf bow desire to stie up to be heigt of perfeccion, bou must 16 begynne manly, & sette be axe to be rote, bat bou mowe rote up & destroie all inordinate inclinacion to biself & to all private & material good. Of his vice hat a man loueb himself to inordinatly, hangib all binge 20 almost but is groundely to be ouercomen; be whiche evel ouercomen & put under, anon forpewith pere shal be gret pes & tranquillite. But1 fewe pere are pat laborib parfitly to dye to hemself, ner plenerly strecchib 24 hem[self withowte hem]2self; perfore pei remaynen implied & encombred in hemself, pat bei mowe not be lifte up in spirit aboue hemself. Who pat desirip frely to walke wip me, it bihouep nedys pat he mortifie all 28 his shreude & inordinate affeccions, & pat he cleue to no creature concupiscently wib no pryuate loue.

If thou wouldst walk freely with Me, mortify thy inordinate affections.

<sup>1</sup> C inserts 'not.' <sup>2</sup> In margin. Not in C.

Of diverse mevinges of nature & of grace. Capitulum lix.1

onne, attende diligently be mevynges of nature; 2

4 O for bei are ful contrarie & sotelly mevid, and bei can unnebe be parceued, but if it be of a spiritual man & a man inwardly illumyned. All folke desirib pat is good, and in her wordes & in her dedes bei 8 pretendip som maner of good; wherfore muche folke<sup>8</sup> are deceyued under colour of good. Nature is wily, Nature is crafty; & drawip many men & holdip hem as in a gnare, and grace is single-minded. deceiue) hem, & hab hir euere as an ende, seking 12 non oper. But grace gob simply & declineb from all bat semeb evel, pretending no falsenes ner deceites. & dob all binge purely for god, in whom finaly she Nature dieb ayenst hir 5 wille, he wol not Nature is im-16 be prowen doun ner ouercomen, ner be under, ner jection; willingly come under yok; but grace laborib & studieb grace studies selfto mortificacion of itself,6 he wipstondib sensualite, he sekip to be made soget, he desirip to be ouercomen, he

nortification.

20 wil not use his owne liberte, but he loued to be under discipline, he coueitib to have lordship over no body, but to lyue, to stonde & to be oonly under god; redy for god to be mekely enclyned & bowed to enery 24 creature of man [kynde].8 Nature laborib for his owne profit, & takib hede what lucre may come to hym self

allone; but grace considrip not what is profitable & comodious to oon, but to many. Nature receueb gladly 28 worship & reuerence; but grace yeueb all worship & glory frely to god. Nature dredip shame & despit; grace gives all glory to God,

but grace loye to suffre for pe name of Ihesu. Nature and rejoices to loue) idelnes & bodely reste; but grace can not be 32 voide ner idel, but gladly takib upon him labour &

<sup>1</sup> Chap, liv. in the Latin. 2 'et gratiæ' is not translated. 4 C inserts 'for.' 3 C omits 'folke.' <sup>5</sup> C. 'his.' For 'of man,' C has 'bat man is.' 6 C. 'himself.' 8 Later. Not in C.

bonour, and auffer reproach

## 138 Of the different Motions of Nature and of Grace. [III. lix.

Nature looks to temporal and earthly things;

grace to things eternal and heavenly.

Nature seeks private gain; grace holds it more blessed to give than to receiva.

Nature expects a recompense for every kindness;

grace seeks no reward but God. traueile. Nature sekip to have curiose binges & feire pinges, and lothip all vile pinges & grosse pinges; but grace delitip in simple pinges and lowe pinges, and despicib none asperite, ner refusib 1 to be cloped in olde 4 clopes. Nature beholdib temporal binges, and ioieb of erbely wynnynges, & sorwib for worldly harmes, & is meuyd sone2 to wrap wip a litel worde of wronge; but grace attendib euerlastynge binges, ner cleueb not to 8 temporal binges, ner is troublid wib be losse of hem. ner is not angred wit sharpe wordes, for he settib all his ioy and his tresour in heven, where no bynge pership. Nature is coueitous & more gladly takip tan 12 yeuib, he loueb his propre & prynat godes; but grace is ful of pyte, she is comoun, she eschuib singuler pinges, & is content wip fewe, & demep more blisful to yeue pan to take. Nature enclined to creatures, to hir 16 ovne flesshe, to vanites, to discourses & rennyng aboute; but grace drawip to god & to vertues, renouncip creatures, fleeb be worlde, hateb be flesshly desires, restreineb wandringes aboute, & is asshamed to appere 20 in open places. Nature gladly receiveb outwarde comfortes;3 but grace4 delitib in be souerayn good aboue all binges visible. Nature dobe all binges for propre lucre & for his owne profyt, & can do no pinge frely; And if 24 he do eny benefete, he wol wayte to haue as good or better, or preising or fauour, & desireb his dedes & his giftes shuld be preised and muche set by. But grace sekih no temporali hinges, nor sekih non ohir mede but 28 god, whom sool he desirib for hys rewarde; ner he desireb no more of temporall binges ban as mowe be helpynge to him to getyng of euerlastynge binges. Nature reioiceb of many frendes and allies, & ioveb of 32

<sup>1</sup> C inserts 'not.' 2 For 'meved sone,' C has 'stired.'

 $<sup>^3</sup>$  C inserts—'where Inne hit maye be delited as to be outwarde wittes,'

<sup>4</sup> Some words in the Latin are here omitted in both C and D.

noble places & of grete birbe, lawhib upon mist & power, blaundisship riche folke, & hap plesaunce in suche as are like to himself; but grace loueb his 4 enemyes, he is not proude of multitude of frendes, ner acountib1 place ner birbe, but if bere be be more vertu bere; he fauorib more be poure ban be riche; he hab more compassion on be innocent ban on be misty; he 8 ioieb wib be true man, not wib be false man; & euere exortib to good, to seke more grace, & to be like be sone of god in vertues. Nature compleines sone of fautyng & of greuaunce; but grace stedfastly berib 12 pouerte & nede. Nature reflectib all bynge to himself, Nature strives & for himself he striue & arguin; but grace reducin herself;

all binges to god, of whom bei wellib oute groundely & thing to God.

originaly, he ascrive no pinge pat gode is to himself, 16 ner presumeh no binge proudely, ner striueh not, ner preferrib not his sentence before obirs, but in euery fe[lynge]2 and in every understondinge submittib himself to be euerlastyng wisdom & to goddis examynacion.

know secrets and

20 Nature coueitib to knowe secretes & to here news Nature is eager to pinges; he wol apere outwarde, & by felinge haue hear news; experience of many pinges; he desirib to be knowen & to do suche pinges wherof preisinge & wondring mist

curious things.

24 arise. But grace takib non hede to perceyue news grace cares not binges & curiose, for all bis growib of corrupcion; sib bere is no binge newe and durable upon be erbe. Grace also techip to restreyne be wittes, to eschue 28 veyne plesaunce & ostentacion, suche pinges as are

comendable & wonderfull mekely to hyde, & of euery pinge & euery science to seke oute be fruyt of profit & goddis preising & his worship. Grace desireb ner 32 him[self]8 ner his workes to be prechid openly, but

desirib god to be blessid in his giftes, bat grauntib all pinges of his pure largesse. This grace is a list

> <sup>1</sup> C inserts 'neither.' <sup>2</sup> Later, in margin. 3 Later. Not in C.

## 140 Of the Corruption of Nature and the Power of Grace. [III.lx.

supernaturall & a special 3ifte of god, and a propre signacle of pe chosen children of god, and pe ernest of euerlastynge helpe; for he liftip up man from erpely pinges to loue heuenly pinges, and of hym pat is 4 flesshly, he makith spiritual. Wherfore pe more pat nature is holden under and ouercomen, pe more grace is poured in, & pe inwarde man is euery day renewed after pe ymage of god wip newe visitacions.

The more Nature is subdued and kept under, the greater grace is infused.

# Of corrupcion of nature, & of pe might of grace. Capitulum lx.<sup>1</sup>

y lorde god, pat hast made me to<sup>2</sup> pin ymage & liknes, graunte me pis grace, pat pou hast 12 shewid to be so gret & so nedful to mannys helpe, but I mowe ouercome my most wicked nature, bat drawib me to synnes & in to perdicion. For I fele in my flesshe be lawe of synne contrarieng be lawe of my 16 mynde, & leding me as a caitif to obeie be sensualite in many pinges; ner I may not wipstonde his passions, but if by most holy grace poured into myn herte be assistent to me. Nedful it is to have bi grace, yea, & 20 bi gret grace; bat nature mowe be ouercome, bat is cuere redy to eucl, of yonge age & adolescence. nature sliden & viciat by be first man Adam boruz synne, be peyne of bat spot hab comen a doun in to all 24 men, so bat nature, bat was wel & evenly made by be, is now sette for vice & infirmite of corrupte nature; in asmuche as his mevinge lafte & relicte to himself drawib cuere to cuel & to lowe pinges, & pat litel gode 28 strengee bat is lefte is as but a litel sparcle hid in asshen. This is natural reson, circumfounded in 4 euery syde wib derkenes, havinge zit iugement of good & evel and distaunce of true & false; bouz it be unmisty 32

Lord, the law of sin in my members is at war with the law of my mind.

Nature is prone to evil from her youth.

Natural reason is but a spark hidden in ashes.

<sup>1</sup> Chap. lv. in the Latin. <sup>2</sup> C. 'in to.'

<sup>3</sup> C. 'kynde.' The word has been altered in D. <sup>4</sup> C. 'on.'

#### III. lx.] Of the Corruption of Nature and the Power of Grace. 141

to fulfille pat it appreue, ner it usib not now ful list of troupe, ner holynes of affeccions. Ther fore1 it is, my god, bat after be inwarde man I delyte me in by 4 lawe, knowynge bi comandement to be gode & iuste and holy, preuing also all synnes & all evel to be fledde, but in my flesshe I serue be lawe of synne, while<sup>2</sup> I obeye more be sensualite ban reson. 8 poruz it is pat to wille good comep to me, but to do it in dede I fynde not in me. Wherfore ofte tymes I purpose many gode binges, but for bi grace lackib bat I faint and fail, shulde helpe myn infirmyte, poruz a lizt resistence I 12 turne bak & faile. Here puruz it happenib pat, pouz I knowe be way of perfeccion & bat I se clerly what I owe to do, yit I am so pressed wip be weigt of myn oune corrupcion, bat I may not arise to more perfeccion. 16 O lorde, how most necessary is grace to begynne good, to profite in good, & to be parfite in good! wipouten hit I may do no pinge, but in be I am mizty to all pinges, strengping me grace. O pat very hevenly 20 grace, wipoute whom propirly pere are no merytes, ne no ziftes of nature to be peised! Lorde, wipoute grace as anempst<sup>3</sup> be bei bib of no valewe, neiber craftes, ner richesses, ner beute, ner strenbe, ner witte, ner elo-24 quence. For siftes of nature are comoun to good & to evel, but bat be propre gifte of be chosen children The peculiar gift is grace or charite, wherwip who pat be nobleied shal4 be worby euerlastyng lif. This grace is so emynent & 28 so excellent, bat neiber be 3 ifte of prophecie, ner worching of myracles, ner speculacion, be it neuere so

if Thy grace does not help my infirmity.

of the elect is dilectio).

hye, is of eny estimacion wibouten hir; yea, neiber feibe ne hope, ner ober vertues are acceptable to be 32 wib oute grace & charite. O bou most blesful grace, pat be poure in spirit makist riche in vertu, and be

<sup>1</sup> Later, the original words having been erased. C. 'Here <sup>2</sup> C inserts 'that.' <sup>3</sup> C. 'anenste. borowe.' 4 Not in C. <sup>5</sup> Later. Not in C.

### 142 Of Self-denial and the Bearing of the Cross. [III. lxi.

Come down, and fill my soul with Thy consolation.

meke in herte makist riche in many godes! Come, descende unto me, fulfille me by tyme wib bi consolacion, lest my soule faile for werynes & drynes of Lorde, I biseche be bat I mowe fynde grace 4 in bin eyen; for bi grace sufficib to me, ober binges not had pat nature desirib. If I be tempted & vexid wib many tribulacions, I shal not drede whiles by grace is She is my strengbe, she zeueb me counseile 8 wib me. & helpe. She is more mixty ban all enemyes, she is wiser ban all be wise. She is maistresse of troube. doctrice of discipline, list of be herte, be solace of pressure, prower down, dryuer awey of sorowe, taker 12 awey of drede, norissher of deuocion, & bringer furpe What am I wipouten hir, but a drye tree & an vnprofitable stocke? Wherfore, lorde, lete by grace euermore go afore me & folwe me, & make me to be 16 contynually & bisely 30uen to gode workes, by oure lorde ihesu crist tv sone.

Let Thy grace always prevent and follow me.

That we owe to denye ourself, & followe crist by be crosse. Capitulum lxj.<sup>2</sup> 20

one, as muche as bou maist go out fro be,<sup>3</sup> [so mych mayste bou go in to me].<sup>4</sup> As a man to coueite no binge wiboute furbe makib inwarde pes, so a man inwardely to forsake himself ioyneb and oneb hym<sup>5</sup> to 24 god. I wol bat bou lerne parfit abnegacion of biself in my wille wiboute contradiccion & compleynyng. Folowe me; I am be<sup>6</sup> wey, troube, & lyf. Wiboute wey men goo not, wiboute troube men knowib not, 28 wiboute lif men lyueb not. I am be wey bat bou shalt folowe, I am be troube bat bou shalt bileue, & be lif bat bou shalt hope. I am be wey undefoulid,<sup>7</sup> be troube

My son, I am the way, the truth and the life.

Not in C.
 Chap, lvi, in the Latin,
 For 'fro be,' C has 'of thi selfe.'
 In marg, in later hand,
 Later. Not in C.
 Later. Not in C.
 C. 'undefouleable.'

infallible, be lyf intermynable. I am be most even way, most souereyn troube, very lif increate & lyf blisful. If bou duelle in my wey, bou shalt knowe 4 troupe, & troupe shal delyuere be, & bou shalt take

euerlastyng lif. If bou wolt1 lyue, kepe be comaundementes. If bou wolt knowe troube, bileue me.

bou wolt be parfit, selle all binges. If bou wolt be

8 myn disciple, denye biself. Yf bou wolt haue be lif bat is to come, despice his bat is present. If hou wolt be enhaunced in heven, meke biself in be worlde. bou wolt regne wib me, bere my crosse; for onely be If thou wouldst

12 seruauntes of he crosse finden he wey of blisse & of bear My cross. euerlasting list. Lorde Ihesu, for hi wey was streist & despised of be worlde, graunte me to followe be wib be worldis despisyng; for be seruaunt is no gretter ban

- 16 his lorde, ner pe disciple aboue his maister. Lete pi seruaunt be exercised in by lyf, for pere is myn helpe and very holynes. What euere I here or rede besides bat, it refresship not ner delitip not plenerly.
- 20 for bou hast radde & knowist all bese binges, bou art blesful if bou do hem. He bat hab my comaundementes and kepib hem, he it is bat loueb me, & I shal them.
- loue him, & shewe myself to him, and shal make him 24 an heir2 in be reme of my fader. Lorde ihesu, as bou hast seide & promitted, so be it to me, & so mote I

deserue. I haue taken of pin honde pe crosse, & so shal I bere it to my debe as bou hast leide it up on me.

- 28 Verily, be crosse is be lif of a gode monke, & be leder to paradise. It is begonne, it is not leful to go bakward, ner it is not behoful to forsake it. Hauedo,3 brebern, go we togidres; Ihesu shal be wib us.
- 32 ihesu we haue taken bis crosse, for ihesu perseuere we in be crosse. He shal be our helpe, bat is our leder & oure predecessour. Lo, our kinge gop before us, hat Brethren, our King goes before

<sup>2</sup> Comits 'an heir.' <sup>1</sup> C inserts 'entre to.' <sup>3</sup> Sic, in later hand, with erasure. C has 'Eya.' Lat. 'Eja.'

Thou knowest happy shalt thou

us; let us follow Him valiantly. shal figte for us. Lete us followe manly, lete no man drede terrours; be we redy to dye migtly in bateile; lete us putte no spotte in our glory in fleyng fro be crosse.

That a man be not prowen down to moche yf he falle in eny defautes. Capitulum lxij.<sup>1</sup>

My son, why art thou grieved for a little thing done or spoken against thee?

Onne, pacience & mekenes in aduersite plesib me more pan muche iubilacion and deuocion in pros-8 perite. Why dop a litel binge seide or doon avenst be make he sory ?2 It is no newe hinge; it is not he first, ner shal not be be last, if bou lyue longe. bou art manly ynow, all be wile no contrarie comeb avenst be. 12 Thou must<sup>3</sup> counseile wel & labore obir men wib wise wordes; but whan a sodeyn tribulacion comeb to by yate, bou failist bobe in counseile and in strengbe. Take hede to by frailte wherof bou hast experience in many 4 16 smale objectes & contrariousnes.5 Neuerpeles, whan pese all are doon for bin helpe, & whan bei & suche oper fallen, purpose as wel as bou canst in bin herte bat, if bei touche be, bat bei browe be not down, ner 20 longe encombre be; & at last6 suffre paciently, if bou can not suffre ioingly. And if bou can not here it gladly & felist in biself a lopinge, restreyne byself, & lete no binge inordinate passe by moube, bat mixt be to 24 be smale & to be feble occasion of fallyng. The mevyng pat wolde oute shal sone reste, and, grace turnyng ayen, be inwarde sorow shal sone be made swete. 3it I lyue, saib our lorde, redy to helpe be and to comforte be more 28 pan I am wont, so pat pou truste in me, & in wardly & deuoutely pray to me. Be mixty in soule, & girde be & make be redy to more suffraunce. It is not all doon in idely, if bou perceyue piself ofte tymes troubled 32

Bear it patiently, if thou caust not joyfully.

Gird thyself for endurance; it is the lot of man.

<sup>Chap, lvii, in the Latin.
Some words of the Latin have been omitted here.
C, 'canst,'
Not in C.
C, 'contrarioustez,'
Sic</sup> 

or greuously temptid. Thou art a man & not god; bou art flesshe and non aungelt; hou maist bov abide euere in oo1 state of vertu? sib bat lacked be first aungel

- 4 in heuene, and be first man in paradise. I am it bat rere to helth hem bat morneb, and bringe to my godhede hem pat knowip her ovne infirmyte. blessid be pi worde, swete to my moupe aboue pe hony
- 8 & pe hony combe. What shuld I do in so grete tribulacions and in myn aunguisshes, but if bou comfortedist me wip byn holy wordes? Whiles atte laste I Lord, what mowe come to be porte of helth, what reckib me what much I suffer,
- 12 binges & hov grete binges I suffre? Graunte me a gode haven at last? ende, graunte me a graciose goyng oute of his worlde; haue mynde on me, my god, and directe<sup>8</sup> me in be rigt wey to bi reaume. Amen.

16 Of hye pynges & pryue iugementes of god not to be serchid. Capitulum lxiij.4

Conne, be war hat hou dispute not of hye maters & My son, dispute of pe pryue iugementes of god, why pis is forsaken not of the secret 20 & a nobir is taken up to so hye grace; why his is so gretly peyned, & he is so excellently lifte up.

binges passen all mannes faculte, ner bere is resoun no disputacion bat sufficib to serche goddis iugement.

not of the s

24 Wherfore whan be enemy bringeb suche binges to mynde, or elles curious men askib be, aunswer & say wip Dauid, Lorde, pou art iust, & pi iugement is ristwys; be ingementes of god are true, & instified in My iugementes are to be drad, and not to be serched; for bei bib incomprehensible to mannys

<sup>1</sup> C, 'one,' For 'of helth' C has 'saluta.' The text has been altered in D.

C. 'dresse.' The word has been altered in D.

<sup>4</sup> Chap, lviii. in the Latin. 5 For 'so hye,' C has 'see grete.' IMITATION.

of the Sainta is holier than another.

nor inquire which understondynge. Enquere neiber despute not of be merites [of] seintes, who is holier ban anober, or who is gretter in be reaume of heuene. Suche binges ofte tymes engendrib stryues and vnprofitable contencions, 4 and norisship pride & veyn glory, wherof growen envyes & dissencions, whiles his is aboute proudely to preferre o.2 seint and a nober a nobir. A man to wille to serche<sup>8</sup> & to knowe suche pinges bringip furpe no fruyt, but 8 raper displesib seintes; for I am no god of dissencion but of pes; be to pes stondib more in very mekenes ban in propre exaltacion. Somme wip a maner zele of loue are drawen wib more affeccion to bese seintes or to bo 12 seintes, but hat affeccion is more of he man han it is godly. I it am but made all seintes and graunted grace. I haue 5 glory. I knowe be merites of every. I preuentyd hem in blessinges of swetnes. I predestinate 16 hem before worldes. I chase hem oute of be worlde; bei chase not me before. I called hem by grace, I drowe hem by mercy, I ladde hem by diverse temptacions, I poured in to him gret consolacions, I saue per-20 seuerance, I crouned her pacience. I knowe be first & be laste, I clepe hem all wib an inestimable loue. am to be preised in all my seintes, I am to be blessid aboue all pinges, & to be worshipid in every of hem, 24 whom I have so graciously magnified & predestinate withoute eny merites going before. He perfore pat despicib oon of my leste, worshipib not be grete; for I made bobe be gret & be smale. And he pat dope 28 hindringe to eny of my seintes, dobe derogacion to me and to all opir in the reaume of seintes. All are oon by be bonde of charite; bey fele be same, & all oon;

It is I who made all the Saints; I chose them out of the world. grace and glory.

They are all one in the bond of charity;

> <sup>1</sup> In margin. Not in C.
>
> <sup>3</sup> C. 'enserche.'
>
> <sup>4</sup> C 2 C. 'one.' 4 C inserts 'whiche.' 6 C. 'clyppe.' Lat. 'praestiti.'
> 7 Not in C.

bei wol be same, & all bei loue hem into oon. And sit, 32

bat is most hye of all, bey loue me more ban hemself, &1 but they love Me drawen oute of her propre loue, gone all & hool into be loue of me, in whom bei reste fruisshingly. 4 no binge bat may turne hem awey or browe<sup>2</sup> doun, as bei bat, beyng full of everlasting troube, brennen in an unquenchable fire of charite. Wherfore lete flesshly & bestly [men] cesse to dispute of be state of seintes, bat 8 can not loue but propre & private ioyes. They puttib awey & addip to, after her ovne inclinacion, not as it plesib be euerlastynge troube, in many binges ignorantly,4 namly bei bat, but litel illumyned, can seldom

more than all else.

gretly drawen 3it wib naturel affeccion & mannes frendship to bese & to bem; and as bei haue hem in bese lower pinges, so bey ymagine in heuenly pinges. But

12 loue eny body with parfit spiritual loue.

Carnal men conceive of heavenly to their experiaffections.

16 pere is a distaunce incomparable bitwene po pinges pat imparfite men benken, & bo bat men illumyned by hye reuelacion beholden. Be war perfore, sonne, pat pou trete not curiousely of suche binges as passen bi kon-

20 nyng, but raper entende & labore perto, pat pou mowe be founden pouz it be lest in pe reaume of hevene. And if a man knewe what seint were holier or gretter ban a nober in be reaume of hevene, what shuld bat

24 knowing<sup>6</sup> auaile, but if a man by be same knouleche mekid himself before me, and aroos in to gretter preisyng of my name? Thei are muche more acceptable to god bat benkib on be gretnes of her synnes & of be

28 litelnes of her vertues, & hou fer bei bib fro perfeccion of seintes, [than they] but disputen of pe gretnes & of be litelnes of seintes. Better it is to pray seintes with It is better to deuoute praiers and teres, & to desire her gloriose suf-

32 fragies wip a meke soule, pan to serche her secretes wip

intercession of the Saints than to inquire into their

<sup>1</sup> C here inserts—'her merites; ffor þei, ravished above hem selfe and.

<sup>2</sup> C inserts 'hem.' <sup>3</sup> In margin. Not in C. <sup>5</sup> C inserts 'be.'

Latin, 'In multis est ignorantia.'
 C. 'knowleche.'
 Later, in margin. 6 C. 'knowleche.'

vevne inquisicion. They bib wel content & in be best manere, if men coude be content & restreyne her veyn speches. They reioycib not of her owne merites, bei gaue hem all pinges of myn infinite charite. Thei are fulfilled wip so gret love of be godhede & so overflow-

The higher the Saints are in glory, the more humble are they in themselves.

ascriue) to hemself no godenes, but all to me; for I 4 ing ioy, bat no binge lackib hem of glory, no binge failib hem of blisse. All seintes be hyer bat bei are in 8 glory, be more make bei bib & be ner to ma. Therfore it is writen but bei leyde her crounes before god, & fel doun prostrate before be lambe, & worshipid him into worldes of worldes. Many askib who is grettist in be 12 reaume of hevene, pat knowip not whepir bei shul be worby to be accounted amonge be lest. This is a gret binge a man to be be lest in hevene, where all be gret and all are called be sones of god, & so bei shul be. 16 Whan be disciples askid who was grettist in be reaume of heuen, bei had his aunswer: But if ye be conuerted, & made as smale children, ye shull not entre into be reaume of heuene: who euere perfore make him as pis 20 litel childe, he is grettist in be reaume of heuene. to hem but have dedignacion to meke hem self wilfully wip smale children, for be lowe yate of be reaume of hevene shal not admitte hem to entre in. Wo also to 24 ryche men bat haue her consolacions here; for, poure entryng in to be reaume of hevene, bei shul stonde wiboute weilynge. Joye, ye meke folke, & bib glad, ye poure; for youres is be reaume of god, so bat ye go 28 in troube.

Except ye be-come as little children, ye shall not enter into the kingdom of Heaven.

> That all hope and trust is to be ficched onely in god. Capitulum lxiiij.2

orde, what is be trust bat I have in his lif, or what 32 is my grettist solace of all pinges appering under

> 1 Not in C. <sup>2</sup> Chap, lix. in the Latin.

heuene? wheeer not bou, my lorde, of whos mercy is no nombre? where was it wel wib me wib outen be, or whan migt it be evel, be beyng present? I had leuer be Lord, I had rather 4 poure for be ban riche wiboute be. I chese raber to be than rich without a pilgrym wib be in erbe ban to haue hevene wibouten Where bou art, bere is hevene; and where bou art not, pere is depe & helle. Thou art to me in desire, & 8 perfore after be it is nedful to mourne, to crie, & to praie. I may fully truste in noon bat may helpe me in oportune necessites, but allone in be, my god. Thou

art myn hope, bou art my trust, bou my comfort, & 12 most feibfull in all binges. All obir askib & sekib her ovne comodites; bou pretendist allone myn helbe & my profityng, & turnist all pinges to me into good. Yea, bous bou ley me oute to diverse temptacions &

16 adversites, all pat pou ordeynest to my profit, pat art wont to preue bi chosen children in bousand of maners. In be whiche prevynges bou owist no lasse to be loved and preised, pan if pou fulfilledist me wip heuenly con-

- 20 solacions. In be perfore, my lorde god, I put all myn hope & all my refuge. In be perfore I sette all my tribulacion & myn aunguisshe, for I finde all vnferme & vnstable, what cuere I beholde oute of be. For many
- 24 frendes shul not auaile, ner many helpers shul not mowe, All helpers, ner many wise counseilours geue profitable counseile, ner bokes of doctours zeue comfort, ner no preciose substaunce of good delyuyr, ner no secrete ner mery place
- 28 make seure, yf bou be not assistent, helping, comforting, enformyng, and keping. For all binges bat semeb to be for pes & felicite to be goten, be beyng absent, are not worke, ner in troube yeueb no bing longing to
- 32 very felicite. Thou perfore art be ende of all godes, be hyenes of lif, be profundite of scriptures; & to hope in be aboue is be most mizty solace of bi seruauntes.

1 'Omnia' is left untranslated in both C and D.

Men seek their own gain; Thou furtherest only iny salvation, and orderest all things for my good.

counsellors and teachers avail not

### Of Entire Dependence upon God. [III. lxiv.

Sanctify my soul, that it may be a holy habitation for Thee.

150

To be are myn eyen dyrecte, my god, fader of mercies. Blesse & sanctifie my soule with an heuenly blessing, bat it mowe be bin holy habitacion, & be sete of bin euerlastinge glory; & bat no bynge be founden in be 4 temple of bi dignite bat mowe offende be eyen of bi mageste. Beholde into me after be gretnes of bi godenes & be multitude of bi miseracions, & here be praier of by poure seruaunt, beyng in exile al a fer, in 8 be region of be shadowe of debe. Defende and kepe be soule of by litel seruaunt amonge so many perels of bis corruptible lyf, and, by grace goyng wib, dyrecte hym by be wey of pes to be cuntrey of euerlasting 12 clennes. Amen.

Keep Thy poor servant from evil, and guide him by the way of peace to Thy eternal home.

Here endib be boke of Inwarde Consolacyoun.

Deo gracias.<sup>5</sup>

C. 'dressed.'
 C. 'dresse.'
 Error for 'clernes.'
 C. 'clerenes.'
 Lat. 'claritatis.'
 C adds 'Amen, Amen.'
 For 'Deo gracias' C has 'Ueni, Domine Jhesu.'

Text of Athynson's Translation.



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#### [1Block.]

¶ A full deuoute & gosteley treatyse of y° Imytacion & followynge y° blessyd lyfe of our most mercifull sauiour cryst: compyled in Laten 4 by the right worshypfull doctor, master Iohn Gerson, & translate into englissh the yere of our lorde .M.đ.ii. by mayster wyllyam atkynson, doctor of diuynyte,² at y° speciall request & commaundement of y° full excellent pryncesse, Margarete, moder to our souerayne 8 lorde Kynge Henry the .vii., and Countesse of Rychemount and Derby.

### [3 Block.]

### <sup>4</sup>¶ The first Chaptre.

- 12 ¶ Here begynneth the boke of John Gerson, chaunceler of Paris, conteyning y° holy doctrine of crist, how we shuld followe hym, & contempne all worldly vanites.
- Who so folowith me, sayth cryst our sauiour, walketh nat in darkenes. These be the wordes of Jesu Cryste, wherby we be exorted to folowe his lore and doctryn, if we wyll truely be lyghtened and auoyded from all blyndnes of ignoraunce of mynde. 20 Let oure full affeccion be to have oure study and meditacion in the
- doctryne and lyfe of Ihesu Cryste, which excelleth the doctryne of all sayntes. And who so may have the iey of theire soule sequestrate in wor[1]dlye thynges, in this scripture of our lorde may fynde swete
- 24 manna, spirituall fode of the soule. But there be many oft tymes heringe the worde of god, that hath lytell swetnes or deuocion therin, for theyr inwarde affeccions & desyres be rather of bodyly thynges than of gostlye. Therfore if we wyll haue true & perfyte vnder-
- 28 standynge of the wordes of god, we must dylygently studye to conforme our lyfe to his preceptis. What analeth a man to have subtyll reasons / or argumentis of the Trynyte? curious and subtyll reasons, garnisshed with elygance, maketh nat a man holy: but the
- 32 obedience and vertuous lyfe maketh a man dere to god. It is more expedyent to fele the inly compunction of hert than to knowe the
  - <sup>1</sup> leaf 1. <sup>2</sup> orig. diuyuyte. <sup>3</sup> leaf 1, back. <sup>4</sup> leaf 2. <sup>5</sup> orig. excelleth.

diffynycion therof. If a man haue the knowlege of all scripture, also the seinges of all philosophers, withoute grace and charite auayleth nat. For all thynge that is in this worlde is vanyte, 1 excepte the loue of god, & his seruyce or to this ende ordred. The moost excellent 4 wysdome in any creature is by contempte of this mutable & transytorye worlde, to promote them selfe to the world perdurable. it is vanite to labour inordynatly for coruptible ryches, transetorious honours, false & flesshely delites, or to desyre any inordinate pleasure 8 temporall, that shall brynge a man to perpetuall peyne. Howe vayne thynge is it to desyre longe lyfe & lytell to fors of a good lyfe; to gyue hede to thynges present, & to contempne thynges that be to come. Also to fixe our loue on that which shortly vanyssheth away, 12 & to do no diligence to come thider / where be innumerable & perpetuall ioyes. Haue mynde howe in this worlde nother our iye is sufficyently satisfyed with seinge, ne our eris with herynge, & therefore studie we to withdrawe our herte fro the loue of thynges visyble & 16 fadynge, & to applie it to the desyres of goodes inuisible & perpetuall; for them that followe sensuall pleasure, without restraynynge of reason, they spot theyr conscience, & lese the grace of god.

# The seconde Chaptre, of the humble knowlege of 20 mannes selfe.

E Uery man naturally desyreth to have knowlege. But what analyth science without the drede of god? a pore homely laborynge man, dredinge god, is more acceptable in his feyth / than 24 a curyous Philosopher that laboreth more to knowe the mouynge of Heuen than to order the mocions of his body and soule to the pleasure of god. He that surely kno2weth & considereth himselfe, & vnderstandith his owne wisdome, hath lytell delyte in the vayne 28 laude of the worlde. If man had knowlege of all thynges in the worlde without charite, what shuld it auayle hym in the syght of god, that iugeth man after his dedes? Refrayne thyn appetyte of inordynate desyre of curious knowlege of those thynges that rather 32 shall disease thy soule, & withdrawe it from the vnyte & charyte of god / than excyte it therto. As wele many of this maner of lernyd men desyre to be reputed and holden wyse in multiplyinge wordes which, if they delyte the herynge / they refresshe & fede nat the soule 36 but lytel. But a good lyfe & pure conscience refressheth the mynde, & enduceth man to have ferme confidence in god. The more knowlege that man hath, & worketh nat conformable, the more shalbe his peyne at the day of dome: & therfore exalt nat thy selfe of any 40 crafte or cunnynge, but rather fere that thou displease nat god in abusion therof. Remembre if thou knowe many thynges, & excedest other in cunnynge, yet consider that there be many mo thynges that thou arte ignoraunt of / & many that be more wytty & excellent & 44 1 leaf 2, back. <sup>2</sup> leaf 3, sig. A. iii.

10%

cunnynger than thou. If thou wylt profitably know & lerne, desyre to be vnknowen, & of small reputacion. This is the most expedient and profitable lesson: the very knowlege & contempte of thyn owne 4 selfe. It is a great wisdome & perfeccyon to have of thy selfe lytell confidence, and estymate well of other. If thou seyst any persons openly synne or commytte any great cryme, yet thou shuldest not iuge thy selfe better than them; for thou knowest nat how longe 8 thou shalt perseuer in goodnes or fro the same crime: we be all frayle, and thou shuld Iuge no man more frayle than thy selfe.

## The .iii. Chaptre, of doctryne of truthe.

Hat persone is happy whome truthe diligently informeth, nat by fygures or voyces faylinge, but by inwarde inspiracion. Our opinion / & vnderstandynge many tymes disceyueth vs. what auayleth it vs for to labour busyly for the knowlege of those thynges / whiche shall nouther helpe vs yf we knowe them, nor disauauntage vs 16 if we therin be ignoraunt at the day of iugement. It is great foly to dispice thynges profytable / and necessary / and to labour for those thynges that be curious & dampnable. Blessyd is that persone whom Gode techeth, for in hym be all good thynges that man may 20 wyll or desyre. A, good lorde, in thy gracious presence let other doctours and all other creatures kepe silence, & thou onlye speke to my soule; for the more man is ioyned to hym in inwarde mekenes, the more he receyueth of spirituall lyght of grace, whereby he 24 knoweth many secrete mysteries hyd from other people / The pure, symple & stable mynde is nat ouercome or febled / for it referreth euery labour to the honour of god, & inforceth it selfe to cesse from all other thynges that be nat in the syght of god acceptable: who 28 resisteth and letteth a man more than his owne sensuall affection? we rede of many Emperours & con<sup>2</sup>querours / that conquered kyngdoms and empyres, and yet neuer ouercame ne subdued they mselfe for that is one of the moste victorious conquestis / where man perfytely 32 ouercometh hym selfe. This shulde be our daylye batayle to stryue with our selfe / and the more vyctoryes the soule hath of the bodye / the more stronge it is, and more apte to encrease and to growe in grace. Every perfeccyon in this lyfe hath some [im]perfeccion annexid to it. And there is no knowlege in this worlde but it is myxt with some derkenesse of ignoraunce. The humble knowlege of thy selfe ys more sure wey to heuen / than the curious inquisicion of profounde knowlege of thynges vnprofytable: the sciens of euery thyng well 40 ordred is good, but a clere consciens & a good lyfe is moche better. And there be dyuers that study rather for excellence of cunnynge than good lyuynge; therfore they fall in errour, & brynge forthe litel frute or none. O wolde god they wolde indeuour themselfe as 44 dylygently to auoyde vyce & plant vertue in theyr sowles / as they 1 leaf 3, back, 2 leaf 4, sig. A. iiii.

4

be to moue curious questions & multiply superfluous langage, than there shulde nat be so moche occasion of synne shewed to the people, nor so moche dyssolute lyuinge in religion. At the day of iugement it shall nat be layde to our charge what we have red or lerned, or how 4 pleasauntly we have lyued: but what we have don, & how religiously we have lyued / where be now all the royall poetes with theyr craftye conneyed poemes, & elegant oratours with theyr oracions garnisshed with eligancy: the philosophers with theyr 1 pregnaunt reasons & 8 sentences? Divers of these maner of clerkes we have knowen in our dayes: now theyr curiosite is passed, and other men occupie theyr prebendes & promocions that they posse[sse]d. If they were here nowe agayne, I suppose they wolde neuer labour so busily for curiosite in 12 knowlege, ne temporall promocyons. Nowe they had lener than all this worlde that theyr entent had ben accordynge to the holy doctryne of scripture; than the study had ben happy. O howe many in maner of euery state perisshith in this worlde by vayne glory, that more 16 desyre to please prynces and prelates & other patrons for a temporall promocion, than truly & inwardly to serue god for the promocions eternall. These desyre rather by pompe & pryde to be great in the worlde, than by mekenes & charite to be in fauoure with god / & 20 therfore they vanissh in theyr thoughtis & desyres as the smoke, that euer the more it ascendeth the more it fadeth & faylith. That persone may be named great in grace that is incended with charite, & is perfytly obedient by humylyte, contempnynge the inordinat 24 desire of preemynens or of dignite. And he is prudent that reputeth all worldely pleasures & goodes as vyle dunge, in comparyson of the celestyall goodis whiche we shall have in the perfite possession of the loue of Iesu crist. And that person is verely well taught that euer 28 inforcith hym selfe to forsake his owne wyll, and foloweth the wyll of god.

## ¶ The fourthe Chaptre is of credence in beleuynge.

IT is nat expedient nor wysdom to beleue every worde or inly 32 mocion of our mynde: but we must consider that it is accordynge to the scripture of god, & in no wyse contrary therto. But I lament for sorowe the lyght & frayle disposicion of the imperfite people, that be swifte to beleue, & speciallye those thynges that be 36 the hurt of theyr owne soules / & the detriment of theyr neyghboure. But the wyse / & perfyte men, knowynge the fraylte of man more prone to euyll than to good, be nat so lyght to beleue every worde that they here. It is great wisdom and also discrecion to be sober in 40 iugement & other delynge, & nat to have overmoche confidence in our propre dedes, ne to reherse other thynges lyghtlye beleved & herde, & ever to gyue hede to take councell of a wyse & a well conscience man, & ever gladder to be instructe of another than to folowe thy 44

### I v. vi.] Reading of Holy Scripture. Inordinate Affections. 157

propre intencyon or mynde. A good lyfe maketh the to be reputyd wyse in the syght of god, & to haue in many thynges experience. Euer the more meke & obedient a man be to god, the more wyse & 4 quyet shall he be.

## ¶ The .v. Chaptre is of the redynge of holy scripture.

The principall thynge that we shall inquyre in scripture is charite & nat elygance in speche, & we shuld endeuoure our selfe to rede 8 the scripture with as great fervour of spryte as it was receyued firste. And wisdome wolde we shulde followe those auctores and bokes where we may have most swete & profitable fedyng for owre soule. The fame of sotell 'phylosophers, the knowlege of poetes & retorike, as a smoke or fume vanisheth away: but the truthe of god shydeth

12 as a smoke or fume vanissheth awey: but the truthe of god abydeth without ende, and as our lord spekith to vs without excepcion of persone moste expedientlye to vs, so we shall, withoute any excepcion of feythfull persone or werke, study / & rede those werkes that most

16 we thynke shulde please god & to vs most profytable. If thou wolde drawe the spirituall watir of wisdom out of the well of scripture, inclyne the vessel of thy soule by mekenes and confidence without desire of curiosite or name of excellence. Inquyre dilygently & 20 quietly receyue the holy sentensis of seyntis; let nat the prouerbes & holy wyse similytudes of blessyd faders displese the, for they were nat spoken without cause.

### ¶ The .vi. Chaptre, of affections inordynate.

24 w Han someuer a man hath inordinate desyre to any thynge, than he is made inquiete in him selfe, the proude man and the couetouse be neuer quiete in theyr myndes. But a make and a pore man in spyryte be conseruaunt in great quyetnes of minde / That per-

28 sone that is nat mortyfyed perfytly is sone ouercome in lytell & vyle temptacions, and soone inclined to sensible pleasures. And if he shall withdrawe his mynde fro erthly thynges, it is with great difficults. And therfore they have great heuynes in herte & sone be

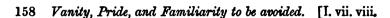
32 miscontent if they be resisted. And if they followe theyr sensuall appetite, anone they be greuyd with rumours of concience, in as moche as they have followed the sensuall passions, that rather dispose to inquietnes of mynde than rest; in resistinge sensuall passions, 2 ple-

36 sours, we shall come to perfyte rest, & in followynge them to great inquietnes. There may not be conteyned rest in the herte of man that gyueth hym selfe to execute his carnall desyres or moche is conversaunt with outwarde thynges, but in the sowle that hath most 40 delyte to god, & in inlye goodnes of thy sowle may be founde

true rest.

1 leaf 5, back.

2 leaf 6.



¶ The .vii. chaptre, of vanite & elacion to be auoyded.

Hat person may be called vayne that putteth his hope in any man or creature. Take it nat for no repreue to do seruice to other, or to be reputed pore for the loue of Ihesu Cryste; haue lytell 4 confidence in thy selfe, but that thy hole hope and trust be in god do that is in the to please his grace, and god with his gracious assistence shall be with the in thy wyll and dyrecte thy werkes: Haue neuer confidence in thyne owne cunnynge, ne in any worldly sub- 8 tilte of any lyuynge creature; but in the mercyfull grace of god, that neuer suffreth creature fynally to be withoute comforte that had theyr full confidence in hym, and those that have full affyaunce / or hope in theyr selfe he maketh or suffreth to fall and so subdueth 12 them. Augunce nat thy selfe in the abundaunce of ryches ne of great powere of thy temporall frindes, but all onely in god, in whome is all abundaunce of ryches and puyssaunce of myghte. And he aboue all thyng desyreth to gyue his own selfe to those that dyspose 16 them selfe to receyue hym by grace. Exalte nat thy selfe of any bodyly vertue, for all suche sone be corrupte and vanisshe awey by a lytell infirmyte. Inhaunce nat thy selfe of any naturall habilite, lest god of nature be myscontente with the. Repute nat thy selfe better 20 than other, lest that thou be founde worse in the syghte of god, that beholdeth the enlye dysposicyon of every soule, and dyuers tymes discommendeth those thynges that men in this world commendeth. And therfore if thy werkes please men, fere lest they displease god. 24 And if there be any goodnes or vertue in the, beleue that there is more in other. And euer desyre of God that the vertue of mekenes may abyde in the. It shall never hurte the yf thou iuge thy selfe the leest & most vyle of all other, and in preferrynge of thy selfe 28 afore other thou mayste lyghtlye offende. There is true and sure pease in a meke soule. And in a proude herte contynuall enuye and indignacyon.

## ¶ The .viii. Chaptre of moche famylyarite to be auoyded.

Hew nat thy secrete counsell to euery man, but to hym that is wyse, secrete, and dredeth god. Inhaunt nat moche the company of yonge persons and straungers. Use no adulacyon for to come to 36 any temporall promocion, nor for that consyderacyon exercyse nat moche the company of myghty / & great men that be contynually busy in worldly thinges. Be desyrous to be accompanyed with meke & charitable men, & with those that be of good maners, and vertuous, and trete with them of those thinges that may edifye & strength thy soule, and be nat familier with any person wherby thou maist lightly be tempted or in familier. It is necessarye to have charyte

1 leaf 6, back.

2 leaf 7.

with euerye persone, but nat famylyaryte but with those that may helpe to promote the to the famylyarite of god / & of his aungels. Sometyme we se that som men beynge of great fame, and yet 4 theyr bodylye presence is nat moche profytable; & there be som that with theyr bodely presence wene to profyte other, whan they by theyr indiscression & euyl maners rather discomfort / and hurte those they wene to helpe & comforte.

8 ¶ The .ix. Chaptre, of meke subjection & obedience.

IT is full great merite to stande in obedience & forsake thy propre wyll & perfectly to obey to the wyll of a nother. It is moche more sure to stande in the way of obedience than in prelacy. But 12 there be many that be rather in subjectyon of necessyte / than of charyte, and they have therin peyne / & lyghtly gruges & have nat lyberte of minde without they for the loue of god submitte them Renne hider or thyder, or where thou wylte, but it shalbe 16 harde for the to fynde perfyte rest, but vnder meke subjeccion of a discrete Prelate. The Imaginacion & Imytacions of diversytees of habytacions & places hath disceyued many a relygyous persone. Euery bodye in maner is gladde to do that / that theyr mynde 20 sheweth them. It shulds be more to theyr profyte to forsake theyr appetite than if they condiscende therto. But if we woll that God shall abyde with vs / we must forsake our propre wyll for the example & pleasure of god & the profitable peas of our neyghbour. 24 Sylthen no man hath all cunning, therefore it is fyttyng that no body haue to moche confidence in theyr owne councell. And if thy vnderstandynge be good & sufficient, yet if thou wylt by example of our sauyour, leue thy propre councell or direccion & folow a noder, for 28 thy mekenes thou shalt more profyt than if thou followed thyne owne wyll. As we here the comone prouerbe. It is moche more sure the wyse & discrete councell of a nother / than to gyue theym counsell that wyll nat followe it. It is a synne of pertynacite & pryde any 32 persone inportunly to offre theyr counsell / and specially where they can lytle profyte.

### ¶ The .x. Chaptre, of superfluous wordes to be auoyded.

That soule that desyreth inly perfeccion of theyr mynde must specially anoyde the tumultuous behauyour of wor[1]dly people. The busines of wor[1]dly actes, though they be done with a good entente / yet they lette & hyndereth the mynde of his great perfeccion. Nowe I repente my superfluous langage & frequent inhauntynge of wor[1]dely 40 company, for by these .ii. meanes we be often tymes hurte in our conscience. If it be expedyent and also you be disposed to speke, lette it be profitable other to the honour of god, the edificacion of thy

### 160 Of the Obtaining of Peace and Spiritual Profit. [I. xi.

soule / or thy neyghbour. Also consider that all our good wordes be wryten of the aungels of god, & our euyll wordes of our enemy the deuyll to our accusacion. And therfore it is moche more profytable whanne good folkes be assembled of one mynde to the mouynge of 4 goodnes. As the holte colys vnite to gyder eche of them receyueth of other influence of hete. So good soules assemblede togyder for the encrease of vertue, echone of them receyueth of other influence of grace & encrease of vertue and goodnes.

## ¶ The .xi. Chaptre, of the desyre to profyte spiritually and peace to be purchasyd.

T is one speciall meane to acquyre pease, nat to intermytte vs of the wordes & werkes of those that attayne nat to vs that persone be in gostely quyetnesse that moche intermytteth hym selfe of those thynges that he hath no cure of: Or syketh occasyons outwarde / and hath but litell recourse to inly habytacyon of his conscyence / Blessyd be the true symple sowles without any disceyuable 16 mynde that in all theyr lyfe and laboures truely entendeth, for they shall come to the reste of mynde / and concyence. ¶ The holy seyntes by mortyfyinge / and subduynge theyr sensualyte to reason, all erthely thynges sette a parte, they with all theyr inly delectable 20 desyres frely haue had theyr hole meditacyon in our lorde. But we be busy moche in thynges transytorye / and folowe oure passyons that we maye nat ouercome in maner perfytly one vyce. therfore we be nat accended in the dayly profyte and deuocion, and 24 therfore we remayne remysse and voyde of deuocion. The most pryncypall cause why we have no inly delectation or desyre of heuenlye contemplacyon is: for we be nat fre or de2lyuered from our sensuall passyons and concupiscensis, ne inforce nat oure selfe into 28 the holye way that the blyssed faders have gone afore vs. litell adversite cometh to vs, we be sone overcome & redy to returne to the consolacyons of man. Where yf we wolde myghtily stande in batayle for the love of our lorde, we shulde se the goodnes of his 32 gracius helpe sent towarde vs. His grace is euer redy to gyde / & helpe those that in spirituall batayle haue full confydence in hym. And he procurith occasyons of batell to the ende that we shulde encrease the crowne of perpetuall ioye by the meane of victory. 36 Than lette vs cutte away our inordynate affections / & passyons that be the rotes of all inquetnes, and than we may possesse a peasable mynde in god. If we wolde euery yere indenoure oure selfe to ouer-come perfectlye one vyce, we shuld in shorte space come to great per-40 feccyon. But I fere it be contrary bothe in relygyon & worldly people, that after longe contynuaunce in lyuynge they perceyue that the state goynge afore hath be more vertuous & pure than the present state that they be in. The more we encrease in age / and drawe to 44 1 leaf 8. 2 leaf 8, back.

### I. xii. xiii.] Of the Profit of Adversity. Resisting Temptation. 161

our deth, the more dylygently we shuld laboure for the perpetuall rewardis that be ordeyned for those that order theyr lyues / and labours therto. The vertuous lyfe, peynfull in the begynnynge, by 4 custome returneth to great perfyte pleasure. It is harde to leue customes in pleasure. But it is more peyne without mesure to leue the eternal pleasure that for dampnable custome shalbe loste. Euer stryue myght'tely agaynst the firste mocions that incyteth vs to synne, & 8 resist the euyll customs, for the lenger they contynue the more harde it shalbe to resiste them. If thou woldest consider howe great inly peas thou shuldest cause in thy selfe, & in other in eschewynge outwarde pleasurs, & in subduynge inordynat affeccions & desyres con12 trary to reason, I suppose thou woldest be moche more diligent to come to spirituall encrese of lyfe.

### ¶ The .xii. Chaptre is of the profyte of adversite.

IT is expedient to vs to suffer adversite, wherby man returneth hym to the consyderacion of his present state, wherin he reputeth hym selfe as a pylgrym; & therfore he hath no affiaunce in this worlde. Also it is expedient that we suffre contradiction & be contempned of the louers of the worlde, wherby we shalbe induced to 20 mekenes, & auoide vayne glory; whan we perceyue our owne fraylte & be contempnyd of the worlde, we be compelled to leue our selfe & the worlde & holy to returne vs to god; in whom if we wolde feruently infixe our selfe, it shulde nat be great nede to seke out-24 warde consolacions. The more a good soule be troubled bodely or gostly, the more it knoweth god necessarie to hit, and laboureth to haue hym by assistence of his grace. Also than it lamenteth & soroweth for the synnes that it hath done, and more hertely prayeth to 28 be delyuered of his inquietnes & mysery; also tribulacion maketh a man wery of this worlde, & to desyre blessidly to be departed therfro & be with cryst. For he considereth that he shall never have perfite 2 peas afore that we be with him, which by the pryce of his precius 32 blode hath purchased perpetuall plesure & peas for hym selfe & his seruauntis, that a lytell's space wyll stryue ayenst synne & wickednes.

## ¶ The .xiii. Chaptre, of resystence agaynst temptacions.

S we rede in scripture & the wordes of Iob, The lyfe of man vpon erthe is temptacion. Therfore it is expedyent that every persone prudently gyue hede to watche in prayer, beleue nat the deuyl that never slepeth but with a thousande snaris / and subtilties importunably assaylynge vs, fynally intendynge to deceyue vs. 40 There be none so holy in this worlde but they have temptacion: & if it be for the tyme greuous / yet if it be resisted it is very profitable, for therby man is mekende / pourged, & infourmed by expery-

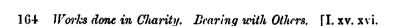
1 leaf 9, sig. B. i. 2 leaf 9, back. 3 orig. lycell.

The seyntes that be now crownyd in heuen obteyned theyr victory by tribulacion & temtacion. And those that were as cowardis in tribulacion & temptacion finally ouercome / be taken perpetually prysoners in helle. And ther is no religion nor state so perfite, ne 4 no place so holy, in this worlde without adversite & temptacion. And therfore there is nother ordre ne place here in this lyfe where man may be fully assurid to anoyde all perill of temptacion, for in this corrupte body of ours we bere the mater of inordynate concupiscence & tempta-8 cion. One temptacion or tribulacion departinge, another comynge to vs, therefore it is expedyent that we be alweye armed with pacience and exercysed in vertue. There be many entendynge to fle temptacion that fall therin the molre / for by bodely fleynge a man shall not be 12 made sure, but by perfyte pacience & mekenes we shall be made stronge to ouercome all our enemyes and temptacyons. Tho that labour to auoyde the outwarde occasions and nat cut away the inly inordinate desyres, theyr trouble & inquyetnes shall more & more 16 encrease. And thou shalte more lightly by pacyence and feythfull confidence in our lorde & sauyoure ouercome thy tribulacion / than by thyn own propre vertue or strengthe. And in great temptacyon vse the counsell of a wyse and discrete persone / and be not rygours 20 to the persone tempted, but euer be glad to conforte hym as thou woldest desyre for to be done to / if thou were in lyke trouble. The begynnynge of all euyll temptacion is inconstaunce of mynde & lytell confidence in god. For as a ship without a directour is moued with 24 euery wynde, so a soule that is nat stabled in god; as the fyre proueth golde, so temptacyon the ryghtwyse man; as a bell untouchyd is not perfytely knowen whether it be hole & of perfite sounde or dyscrased: So man touched by tribulacion is known whether he 28 be hole in the vertu of pacience or nay. ¶ And euermore loke dylygently that the temptacyon in the begynnynge be resysted; for than the ennemye is soone ouercome, whan that he at his fyrste enterynge fyndeth the gate of our sowle shytte agaynste hym. ¶ That sycke- 32 nesse that by long contynuaunce is in maner incurable, in the begynnynge myght haue ben recoueryd with a very smalle / & an easy medycyne. And this subtyll discey uer assayleth mannes soule fyrst with thought only & then with stronge Imaginacion / which folowith 36 euyll delectacion & vnclene mocion / & so at the laste the enemye entreth into the mynde with dedely consent to synne, and for there was no resistence agaynst hym in the begynnynge, he holy entreth in the And ever the more remysse a soule be in resistynge, the 40 conclusyon. more vnmyghtye is made to resyst, and the enemy more strong & cruelle. There be some that in the begynnynge of theyr conversion suffred great temptacion, some in the ende of theyr lyfe, And some by the space of all theyr lyfe, And some that in the processe of all 44 theyr lyfe haue but smale temptacion, & all this cometh of the great wysdome / & equite of god that passeth the state & the merytes of <sup>2</sup> leaf 10, back. 1 leaf 10, sig. B. ii.

every soule, & ordreth all the trouble & temptacion in this worlde / to the perpetuall helthe of his electe chyldren, & therfore we shulde of no wyse desyre whan we be temptyd, but the more mekely retourne 4 to our lorde with deuoute prayer, & beseche hym for his faderly mercy / & pyte to directe & preserve vs in all temptacion. And, after thapostel Paule, that it wolde plese hym so ever to prevent vs with his grace that we be not ouercome with the myght of temptacion. And 8 amonge all the allectyues wherby we may enduce our lorde to assist vs in our trouble is perfite mekenes: for as (Dauid saith) he shall saue & exalte those that be make in spirite; in temptacion & tribulacion manis proued howe moche he profiteth & his vertue is more mani-It is no great maruell if a deuout man without temptacion have feruor 1 of spirite. But they that in tyme of adversite can aplye themselfe to have feruour of spirite, it is a sygne of stablenes & grace There be some that he kepte fro great temptacion, & yet 16 in smale & dayly temptacions they be of tymes ouercome with lytell temptacion. Therfore in great temptacion they euer fere to be ouercome.

### The .xiiii.2 Chapter, of vndiscrete iugement to be auoyded.

20 C Yue hede that thou consumer went only proposed in the redy to iuge the dedes of a nother that perteyneth nat to the, laboreth in vayne oftymes in iugynge other men & soone offendeth, 24 but in serchynge his own defautes & considerynge them, he euer laboreth frutfullye. And we comonly be redy to iuge after our affeccion, & many tymes we erre from the truthe in iugement for our pryde & synguler loue. And good were oure entent & desyre, we 28 shuld nat be so greatly troubled in the resistence of our sensuall desires. But there is some inwarde inclynacion or outwarde affeccyon that withdraweth vs fro the very affection & desyre that we shuld have. There be many that, in thinges that they do, rather seche 32 theyr owne lucre than the pleasure of god or the comon profyte of many other, & they thynke theyr mynde is set & pacyfyed if they obteyne theyr purpose, &, if the contrarye fortune, they be moued with impacience & be miscontent. And for diversites of affections, desyres, 36 & opinions that be amonge the people, of tymes be some dissencions & debatys samong frendes, cytezins, & deuout religious peple. It is harde to leue a custom of longe continuaunce, & no man is glad to forsake his propre apetite, vnderstandynge, and desyre. And thou 40 be more redy to aplye to thyne owne reason & vnderstandynge than to the holy doctryne of seruauntis of iesu crist, it shalbe longe or thou be gostly lyghtned, for our lorde sendeth nat the great habundaunce of spirituall lyghte but to them that forsake theyr owne propre 44 appetytis and resons and follow hym by mekenes.



The xv. chapter, of the profite of warkis donne in

Hou shuldest nat do a mortal synne for love & fauour of any creature, ne for no erthly creature or worldly promocion. For 4 therby thou shuldest put thyselfe out of the love of our lorde & icoperdye of the losse of euerlastynge promocion. And some tyme it is expedient to leue a good dede for the great necessite of our nevghbour or elles for a better dede to be done, wherby we be nat hyndered 8 in vertu but rather promoted. The outwarde operacion, be it neuer so commendable in the syghte of the people, without charite it auayleth nat in the syght of god, which accepteth more the faythfull entent and feruoure of mynde than the manyfolde multiplyinge of 12 great warkes or of wordes. The persones done moche that ordreth theyr lyfe to the honoure of god, and rather to the profyte of the comon wele than to theyr own synguler profyte. There be many worldly people that thynke they doo many thynges of charyte, but 16 they be rather done of carnalyte, as all tho that 1 do theyr workes by the meane of carnall affectyon, propre wyll, hope of promocion, & alwey have an iye to theyr own synguler anayle. But charite ener inelyneth to do that, that principally may do honoure to god, & 20 obteyne the goodes gostly rather than temporall, & in bodely goodes it preserueth the comone wele afore a private & synguler wele: the charitable man enuyeth no man for any pryuate loye or pleasure, ne he liketh nat to magnify hym selfe, but to magnyfye & gloryfye 24 god / and in hym to be blessyd. He commaundeth no man by adulacyon, but he referreth all commendacion, honour, & goodnes to god fynally, of whom cometh all grace, & in whom all blessed creatures resteth perpetuall & in final felicite. O he that had but one 28 sparkle of charite wolde repute all worldly pleasures & loue but vanyte.

### ¶ The .xvi. Chaptre, howe a man shulde suffre the defautes of his neyghbour.

T Hose fautes that we may not amende in our selfe, nor in other we must paciently suffre tyll that we se what our lorde wyll worke or order therin, & thinke that it is ordeyned of our lorde for to proue our pacyence, without which our merytes be lytell to be 36 pondered. And it is expedient for vs to praye to our Lorde, that we by his grace may pacyentlye suffre owre necessary defautes. ¶ If thou monisshe by broderly correccyon thy broder / or suster ones / or twyse of theyr defaute / and if that they receyue nat thy monycion, 40 stryue nat with them, but commytte it to god, that his wyll and honour be done in all his 2 seruauntes; there is no euyll in this world but he knowith how he shall order it to some well & goodnes: &

<sup>&</sup>lt;sup>1</sup> leaf 12, sig. B. iiii.

<sup>2</sup> leaf 12, back,

20 vycyous.

study pacientlye to suffre the defautes & infirmites of other, for thou hast many imperfeccions in thy selfe whiche other suffre in the. thou can te nat make thyself as thou woldest be in every condicion, 4 how than suldest thou desyre to have another to thy plesure? we wolde gladlye haue other perfyte, & yet we labour nat to amende our owne offencis; we wolde that other that offendeth shulde be straitly correcte & our selfe more coulpable vncorrecte. It displesyth vs to 8 so other have great liberte & priuylege, desiring that they shuld be restrayned by lawe & statute, and we desyre our selfe to be at lyberte without lawe or statute, & so it appereth that we full seldome prayse our neyghbour as our selfe, the whiche we shuld do if we were perfite. 12 Our lorde hath so ordeyned that we shall lerue echone of other to bear paciently the burden of an other, for in this worlde there is no man without defaute, no man without burden, no man suffycient of hym selfe in wisdome or prudence, & therfore must echone of vs 16 helpe to bere the burden of other, echone to comforte other, helpe other, instructe them, & monisshe theym. And who is of more vertu, it aperith by the occasions of aduersyte. Occasions makith

# ¶ The .xvii. chaptre, how a persone shulde order hym selfe to come to pease.

nat a persone frayle, but they shewe whether he be vertuous or

If thou wylt have peas and concorde with other, thou muste make a restrayninge in many thynges of thyne owne wylle; it is no lytell vertu to contynue in a company without dissencion or debate, & so to continue. Blessyd be the persons, that whether they be religious or seculer, that fereth to offende god, and in theyr con-28 uersacion hurteth no soule, & so endeth theyr lyfe in the loue of god & of theyr neyghbour. And thou wylt surely stande in vertue, repute the as an outlawe & a pylgrym vpon erthe, & repute thy selfe vyle for the loue of criste, if thou wylt be his disciple & folowe 32 hym; who so euer sekith in this worlde any thyng but god & the helth of their soules, they shall fynde nothinge but tribulacion & sorowe; that persone can not longe stande in quietnes that laboreth not to meke hymselfe in his propre reputation, & to be subjecte to other. 36 remembre that thou camist to this worlde to serue & nat to rule after thy propre plesure, & know thou that god of his goodnes hath called the to the relygion of cristis feythe, that by pacience & vertuous labour thou mayst be made apte to reggne in joy & rest. For as golde is 40 proved in the fournes, so man by tribulacion, in the which no man may longe contynu without he make hym selfe with all his hert by the exaumple of our sauyour, rote of all mekenes.

1 leaf 13.

166 Holy Examples. Exercises of a Religious Man. [I. xviii. xix.

¶ The .xviii. chaptre, of the exaumples of holy sayntis.

Thou dulle soule beholde the quicke exaumples of the holy sayntes that have ben afore vs, in whom florysshed the perfeccyon of all relygyon and feythe / and consyder howe lytell thou 4 doeste in the respecte of them, and than thou mayste repute thy lyfe in vayne. ¶ These sayntes and louers 1 of our lorde have served god in great abstinence, hunger / thyrst / colde / in pore aray / in labour & fatigacion, in watchynge / restynge / holy medytacion, persecucion, 8 great oppression, & many repreues. O how great & greuous tribulacions suffred the holy appostyls, martyrs / confessours / & vergyns / & all other holy soules that have followed the steppis of our saujour, they have hated the impedimentes of the lyfe of grace in this worlde, 12 that they myghte possesse the frute of euerlastynge lyfe for to come. O howe straite & abjecte lyfe ledde the holy faders in wyldernes, how longe & greuous temptacions suffred they. And how fersly haue they be assayled with the gostly ennemye / & how many contynued 16 feruent prayer haue they offrid to our lorde. O to consider the great rigours abstynence that they have taken, what zele / & feruour they had to spirituall profite, how great & continuall batel they had to ouercome vice / & in all theyr lyfe and labour how pure & rightwis 20 was theyr entent euer to god. On the day they laboured & in the night they rested in prayer, and if they in the day laboured bodyly yet they prayed in theyr mynde deuoutly: & so spent they all theyr tyme profitably, and had so great pleasure in the seruice of god that 24 they thought every howre was shorte, & hade lytell mynde or none oftymes of theyr bodyly reffeccion.

¶ The .xix. Chaptre, of the good relygious exercyse of a religious soule.

Ike as a person of honour is more preciously besene in bodyly Ike as a person of honour is more preciously besene in bodyly vesturis, that apereth to man 2 outwardly, so they shulde indeuour them selfe accordynge to excede other with vertue in theyr soules & conscience, wherin almyghtye god loketh & deliteth whan it is endued 32 with fayre vertues, & specially spyrituall men & women, whiche shulde study to endeuour theyr selfe to appere in the syghte of oure lorde pure as aungels. And euerye daye we shulde inforse our selfe to deuocion & feruoure of feyth, as if we were newly converted to 36 the law & feyth of iesu crist, & for as moche as we of our selfe may nother do well ne yet begynne to do well, than let vs euerye daye with all our inly strength and myght beseche our lorde that we may so denotive begynne the service of hym, that therby we may contynue 40 to his plesure and our perpetuall saluacion. we be many times in mynde to do well, & by a lytell occasion we be letted. The purpose of rightwismen dependeth more of the grace / and dyreccyon of 1 leaf 13, back. <sup>2</sup> leaf 14.

god / than in theyre owne prouydence. For man entendeth, but Lette vs inforce our selfe in that we may to the god disposeth. contynuaunce of our good purpose / and yet we be lyghtly lettyd 4 therof. And thoughe that we may nat contynually be in the feruent loue and medytacyon of god, yet lette vs determine our selfe to vse it at the leste ones or twyse in the day / and apply vs to vertue. And annexe to this purpose a feruent inuocacion & prayer to god for his 8 naturall pite & faderly compassion, to gyue vs grace to complenisshe & fulfyll this purpose. And at night goynge to rest, than let vs discusse the dedis that we have done that day in wordes / workes / & thought / wherin we comonly offende god; & if we fynde that we 12 haue made transgression in any offence, aske we mercy with all our herte. As it is great icoperdy an enemy or traitoure to a prynce, or to a kynge that knoweth the cryme; for if that man shulde slepe in the kynges palayes among the true seruauntes of the kynge, he shulde 16 rest in great icopardyc. So that persone that in this worlde resteth in synne amonge the seruauntes of god, of the which, if some be charitably disposed, as good aungels & vertuous men, yet there be many euyll, as fendes & euyll people, that euer be redy to do venge-20 aunge & euyll / & therefore agaynst these we must contynually be armed with vertue. & meke restreynynge agaynst glotonye, & thou shalt ouercome all other vyces; and in any wyse beware of ouer moche ocyosyte, but other be exercised with redynge, wrytynge, praying, 24 or amendynge some profitable thynge for the comone well. And spirituall labours be more surely done in secrete place than in comon. & be we nat slowe in those thynges that shulde redounde to the honour of god / & comon profite of man, and redy to those thynges 28 that returne to our singular & propre auantage. And it is nat expedient to continue alwey in one labour / but in one maner on the holy day, & another on the fernall daye, one the tyme of tribulacion and temptacion, another in the tyme of peace. And of the festyual 32 day we ought to solempnyse it accordynge to the solempnite / so that the more highe fest & solempne, the more inlye denocion by ryght And whan that one feest is 2gone we shulde order shuld we haue. our selfe to a nother feest as the fygure of the euerlastynge feest of 36 heuen, which as for a tyme is delaide till we be more redy & anourned with charite & other vertues, & our merites complenisshed, for the which our lorde hathe prefixed a tyme, in the whiche we ought to be cyrcumspecte & watchynge in vertuous labour, of the 40 which speketh our sauyour in the gospell of Luke / Blessyd be the seruaunte that is founde wakinge in the cominge of our lorde. I say surely to you, sayth the euangelyst, that our lorde shall promote hym to the place of eternalle felycite, where he shall have all pleasure &

2 leaf 15.

44 goodnes that any creature may of reason desyre.

¶ The .xx. Chaptre is moch convenient for religious people how they shulde kepe theyr solytary lyfe & sylence.

Nd thou wilt withdrawe thy selfe from curyous & superfluous 4 A wordes, from ociosite & vnprofitable langage, than thou shalt fynde tyme sufficient & apte to have good meditacions / and to remembre the great benefites that god hath don for the. The most holy men & women that euer were, auoydynge all worldly companye, haue 8 chosen to serue god in secrete placis, & one holy man sayde, I come neuer amonge company but I departe with lesse vertu, as it semeth me. as we maye see by experyence, yt is more dyffyculte to kepe sylence in company, than to be so cyrcumspecte that we offende nat in no 12 circumstaunce of speche: It is moche more sure for a religious persone to byde at whome in solitarye contemplacyon / than to be abrode in the worlde, where he <sup>1</sup> may lyghtly be brought in many folde temptacyons. Therfore, they that entende to come to spirituall perfeccion, 16 they must, with our sauyour, auoyde the tumultuous company of people, & there be no religious people that with surete apere to the worlde, but they be glad to be dymysshed from worldly occupacion / And there is no man sure in prelacy but he that is redy to be sub- 20 iecte. And none that surely commaundeth but they that be redy to be obedyent. And no man surely joyeth but he that hath testymony of a good concyence. None speketh surely but they that be glad in tyme to kepe sylence. And euer the surete of blessyd people is full 24 of the drede of god, and euer the more grace and vertuous theyr soulys were anourned with, the more meke & obedyent they were both to god & man. The suerty of euyl people rysith of pryde / & presumption, and in the conclusion it disceyneth them. & if thou 28 be monke of the charterhouse, anker / or ankeres, as longe as thou lynyst in this lyfe, euer beware of presumed suerty. & thynke that many holyer than thou in the syghte of the worlde for theyr inwarde elacion & presumption have perisshed, and therfore, to avoide this 32 inwarde vayne glory & presumcion, it is expedient that we be exersysed with temptacion / O that religious soule that wolde & it might contempne all transytory ioye, and neyther wolde ne it mystred to dele with the worlde. Howe pure a conscience myght it preserue. 36 O that soule that wolde putte aweye all worldly busynes, & wolde labour allonly for godly thinges & gostly goodis, & put all theyr confidence in 2god, how great pese & quietnes shuld that soule have There is no persone worthy to have hevenly consolacion, but if they 40 exercyse them selfe in holy compunction & penaunce. Compunccion<sup>3</sup> is remembraunce of our synnes with great displeasure, which must be done in secret place, as (Dauid saith), Lete thy inly sorow for thy synnes be don in thy secrete chaumbre. O thou relygius 44

<sup>&</sup>lt;sup>1</sup> leaf 15, back. <sup>2</sup> leaf 16. <sup>3</sup> compuccion (orig.).

persone, thou maist fynde that grace in thy celle which thou mayst lyghtly lese without in the worlde. And thy celle well inhaunted shall waxe swete, and if thou inhaunte it nat well, It shall induce the 4 into werynes & displeasure. If thou wilte in the begynninge of thy conversacion indeuoure thy selfe to brynge the into a custome to abyde in thy celle with remembrance that for a lytell tyme occupyinge thy selfe well there, thou shuldest therby come to enerlastynge liberte 8 & the abydynge that shuld be full pleasaunte to the. The deuoute soule in silence & quietnes moche profiteth, and there comith to thy vnderstandinge the knowlege of the hydde scripture of god. There it may fynde the water of contricion & teris, wherby it may wasshe ex 12 cleuse it selfe from sinne. And ever the more it withdrawe it selfe fro all worldly tumultuous busines, the more famyliar & dere it shalbe to And the persons that withdrawe them from theyr worldly frendes, & knowlege our lorde with his aungels, shal drawe nere & 16 abide with them. It is full expedient for a religious soule to auoide the vnprofitable plesure of worldly sightis, nother desyre to see the worlde / ne there to be seen / why woldest thou see that thinge that by right thou maist nat haue. And if thou myghtest haue it, yet thou 20 shulde have lytell contynuaunce therwith, for the worlde passeth with all his plesaunt delites. The sensuall desires draweth & moueth a religius person to go abrode; but whan short rennynge or pleasure is past, what remayneth but remorse of conscience and inquietnes of 24 herte. It is oftymes sene that a glad goinge out followith a sory return-And a mery euentyde foloweth a sory morow tyde / for all carnall & sensual ioy entreth with delyte bodely, but in conclusion it displesith & hurteth. What mayst thou se without thy cloyster that 28 thou maiste nat se within? Beholde there heuen & the elementis, wherof all erthly substaunce be furmed. what can thou se vnder the sonne that may any space abyde? If all worldy plesures & bodyly were present, what shuld it be but a vayne sight? lyft vp thy iyen to 32 heuen & pray our lorde of mercy for thy synnes & necligence; leue the vaine thinges to those that be vayne, & attende to those thynges that our lorde commaundeth, & shet the dore of thy soule & calle thy lorde Iesu to the & abyde with him in thy cell, for thou shalt not 36 fynde so great peas in no other place. And thou woldest nat go fourthe ne gyue attendaunce to thinges vnprofitable, thou shuldest rest in more quietnes. But if thou have delyte to here noueltise, thou muste somtyme therof suffer trybulacyon of herte.

#### 40 The .xxi. chaptre is of the compunction of mannis hert.

Nd thou wylte proffyte spyrytually, preserve the in the drede of god / & stande rather vnder obedyence / than in thy propre wyll; refrayne <sup>2</sup>all thy sensuall partes with the brydell of reason & 44 temperaunce. Have perfite compunction of hert & thou shalte fynde

1 leaf 16, back.
2 leaf 17, sig. C. 1.

### 170 Of Compunction of Heart. Of Human Misery. [I. xxii.

inly deuocion. Compunction & sorowe for our synnes sheweth many thynges to vs that a dissolute behauiour hideth & leseth. It is marueyle that any persone in this worlde, consideringe his exyle & great ieopardise, can be mery in any worldly thyng. For the vnstablenes 4 of herte & neclygence of our defautes we perceyue nat the sorowe of our soule, & therfore we oftymes laugh vaynly at those thinges whereat we shuld rather wepe. There is no perfite liberte, ne true ioye, but in the good concience and in the drede of god. That per-8 sone is happy that hath grace to auoyde the impedimentys of holynes of my ue, & can assemble all the vertues of theyr soule in very true compunction and meditation of god. That persone is happy that auoydeth enery thynge that maye of reason offende his concience. 12 Than they that be ouercome of customable synne let them stryue myghtely agaynst theyr custome. For euyll custome may be ouercome by good custome. Haue thy consideracion firste of thy selfe, and monisshe thyselfe before all other frendes. It is nat expe-16 dient that man in this lyfe have many consolations worldly, and if we have nat deuyne consolacyons, it is for that we have nat true compunction of herte, or ellys that we refuse nat vayne consolacyons of the worlde. we shulde repute our selfe vayne & vnworthy to have 20 devyne consolacions, but rather we deserue moche trybulacion. The vertuous soule wheder it consyder 2it selfe or a nother, it fyndeth mater of compunction and sorowe; for it knoweth that none lyueth in this worlde without tribulation. The mater of true contriction / & 21 compunccion euer be our synnes / & vyces wherby we be so disposyd, that we may seldome beholde perfitely heuenly thynges. And thou woldest as busily remembre thy deth as thou doest the lengthe of thy lyfe, thou shuldest more feruently apply thy selfe to amende the. 28 And if thou woldest perfitely remembre the outragious peynes of hell & pourgatory, I suppose thou woldest be glad to suffre tribulacyon, peyne / & labour, here in this worlde, with that thou myghtest auoyde those outragious peynes of euerlastynge damnacion. But for 32 those thinges be nat in our consideracion & for we apply our selfe for wor[1]dly pleasure, therefore we contynue remysse / & colde for lacke of grace & inly deuocion. And for the minde of man is nat constaunt in vertue, therfore the body is more frayle & lyghtly offendeth. 36 Therfore pray deuoutly & mekely to our lord, that it wolde plese him of his grace to gyue vs the spirite of compunction / & say with the prophite: Good lorde, fede me with the brede of contricion, & with the habundaunce of teris for my drinke. 40

## ¶ The .xxii. chaptre, of the consideracion of the mysery of man.

w Here socuer thou be or where socuer thou converte the, thou arte but a wretche with out thou converte thy selfe vnto almyghty 44

1 orig. compuccyon.

2 leaf 17, back.

god. wherfore arte thou troubled, if that any thynge happene nat to thy pleasure? What creature in all this worlde 1 hath all his pleasure? Se nat we that almighty god suffered many iniuries & wronges ?2 and 4 that persone hath moost auauntage in hope that moost suffreth paciently for the loue of our lorde. The frayle worldly people beholdyng only outwarde thynges say thus: Beholde howe good a lyfe this man hath, howe ryche, howe great possessyons, howe myghty 8 power, howe stronge and fayre of nature. But those goodes be of lytell certente euer in mouinge, and they be possessed euer with labour and feere. Therfore, beholde the heuenly goodes that shalbe possessed with all plesure and neuer fade. The felicite of man 12 standeth nat in the habundaunce of worldlye goodes, but hit requireth thynges necessarye for this worlde. Euer the more spirituall a man desyreth to be / the more bytternes he perceyueth in this worlde; & move clerely perceyueth the fautes of our corruptible kynde / & ther-16 fore the prophite Dauid desired of our lord to be deliuered from all suche necessarye defautes that in maner let men to come to perfeccion. But we be to them that knowe nat theyr myserye / & we be to them that have theyr greatest pleasure in this miserie & corruptible lyfe, for 20 and such myght euer lyue here they were content, dispysynge in maner the true felycite to come, where every man that cometh is most perfytly suffysed. O how vnhappy & vnfeythfull creature, that by inordynate desyre of transetory & erthlye thinges arte so blynde that 24 thou hast no spirituall tast, but of carnall thynges. But at the houre of thy deth thy eyen shalbe opened with peynes, & than thou shalt know showe vyle & litel of reputation these thynges were wherin thou dydest put thyne vnhappy felicite. But the holy sayntes and the 28 denoute louers of god have nat pryncypallye attended to those thynges that were pleasaunt to the flesshe / or those thynges that have temporally florysshed in this worlde, but all theyr hope / & entent was in this worlde to possesse the goodes eternall. All theyr desyre was 32 exalted to the moost hye and inuysible good, leste it shulde be drawen to erthely thynges by the meane of thynges vysible. O thou dulle sowle, that perseuerest in outwarde trybulacyon / or inly temptacion, and in both ouercome, remembre that in tyme of trybulacion or 36 temptacion is the most frutefull tyme of merite. For thou must go throughe fyre and water before thou come into the place of fynali consolacion and reste / And thou shalte neuer ouercome vyce but by vyolence; we may nat longe be without synne / tydeousnes / or sorow 40 as longe as we bere this frayle body about with vs; we wolde be gladde to have quyetnes from all synne and mysery, but for asmoche as we haue loste innocencye by synne, we be nat worthy to haue here the Therfore we must by pacience abyde the place of ioy and felycite. 44 mercye of oure lorde vnto the tyme that oure myserable mortalyte be perfitly chaunged into the lyfe perdurable / and immortalle. O how frayle is our humayne lynage, euermore prone & redy to vyce. This

<sup>2</sup> orig. wroges.

<sup>1</sup> leaf 18, sig. C. ii.

3 leaf 18, back.

16

day thou arte confessed of thy synnes, the next day thou returnest vnkyndely to the same synne. Nowe thou pourpolsest to cesse fro thy synne, and within the space of an houre thou fallest vnto the same, as thoughe thou haddest made no promyse ne purpose contrary / and 4 therfore we have suffycient occasion of humiliacion, wherby we may manyfestly perceyue our owne infyrmites & vnstablenes. And that vertu that we longe tyme laboured for & by grace obteyned, is sone lost by neclygence. And we be remysse & necligent now whan we be 8 moost myghty to laboure, what shall we do whan we waxe dull in wytte & feble in body? O howe vnhappy be those that repute them selfe sure, cessynge to labour agaynst vyce as they were sure in good lyfe, & yet there is no token in maner of perfeccyon in theyr lyfe; 12 & they that thynke themselfe perfite as I have rehersyd, it were expedient that they were instructe as Nouices, begynners, to growe in more perfyte vertues.

### ¶ The .xxiii. Chaptre, of the meditacion of dethe.

Rouyde for thy selfe whyles thou art here, for thou seest that this day a man is, and the morowe he appereth not. And whan that he is withdrawen from the bodely sight / he is sone forgotten gostely. O the great dulnes / & hardnes of mannis herte, that more 20 myndeth & prouydeth for transctory thynges present than eternall thynges for to come. If thou woldest in enery worde / warke / & thought remembre as thou shuldest soone dye, than thou hauvnge a good conscience shuldest nat so inordynatlye fere deth. It is more 24 profitable to auoyde Synne than to fle deth. If thou be nat redy this daye to 2 dye, by the same reson thou shalt nat be redy to morowe. For to morowe is a day vncerteyn, and thou knowest nat whether thou shalt contynu therto or nay. what analeth it to line longe, & 28 thy lyfe to be lytell or nothynge amended. A longe lyfe encreaseth nat alwey vertue, but dyners tymes synne and vyce / wolde god we myght be conversaunt every day in this worlde without any offence. ¶ There be many that counte many yeres of conversacion, but ful 32 fewe of frutefull lyuynge. O it is ferefull to dy, but parauenture it is more icoperdyous to lyue lenger. Blessyd be tho persons that contynuallye haue the houre of deth before theyr syght, and that every day dispose them selfe to dye. Reduce to thy remembraunce 36 some persone that thou hast seene departe / and thynke also that lykewyse thou muste nedes departe: when thou rysyst in the mornynge doute whether thou shalt contynue in bodely helthe vnto nyghte / And therfore ever dispose thy selfe to be redye, that deth 40 may neuer fynde the vnredy / nor a slepar / and remembre howe many do departe sodaynlye / and whan they leest haue beleued they haue gone. The sonne of man, both god and man, our Iuge, shall come that tyme whan we leest wene, as he sayth hym selfe. Whan 44 1 leaf 19, sig. C. iii. <sup>2</sup> leaf 19, back.

thy laste houre cometh, than shalte thou repent full sore of thy remysse / and neclygent lyfe. Howe gracious / and happy is that soule that now in his lyfe laboreth to be in that state that it desyreth to be 4 founde in his deth. To contempne the worlde perfytelye, ys a great desyre to profyte in vertue / lolue of dysciplyne / labour in penaunce / a prompte wyll to obedience / redye to forsake theyr owne wyll, the supportacion of euery trybulacion for the loue of our lorde, these 8 shall enduce vs to have a great confydence to departe happyly out of this worlde / It is moche better betyme to prouyde for thy selfe, and fynde thy goodnes before the than to truste to other that parauenture shall noughte or lytle prouyde for the / And thou labour nat now 12 busyly for thy selfe, who shalbe be busy for the in tyme to come. Nowe the tyme is very precious, But it is lamentable to spende that tyme vnprofitably where we myghte deserue goodes of the whiche we shulde lyue and ioye eternally / the tyme shall come that thou woldest 16 be full gladde to have one day or houre to amende thy selfe in / but I knowe nat whether thou shalt obteyne it or naye. O thou vncircumspecte soule, of howe great perell & fere myghtest thou delyuer thy selfe of nowe, if thou woldest now fere to offende god & suspecte the 20 comynge of deth. Study now to lyue so that in the houre of thy dethe thou mayst rather loye than fere. Lerne now to dye frome the worlde, that than thou mayst begynne to lyue with cryst. Lerne now to contempne all wor[1]dly thynges, that than thou maist frely, 24 without any impediment, goo to cryste. Chastyse thy body now by penaunce, & than thou mayst have certen confidence of rewarde. O thou vnwyse man, why makist thou so great and sure prouysion for the tyme to come / whan thou art nat sure that thou shalte nat lyue 28 one daye to the ende? Howe manye haue deceyued, thynkynge to lyue longe & sodenlye have decessed? Howe oftentymes haste thou harde of those that be departed, howe some haue be slayne with swerde, some drowned, some fallynge fro hye place haue broken theyr 32 necke, some etynge haue be strangled, some with fyre, some with Iron, some with theues have be distroyed, & so the ende of every man in this worlde is deth, & the lyfe of man in this worlde as a shadowe vanyssheth awey. who shall remembre or pray for the after 36 thy deth thou knowest nat. Therfore nowe instore thy selfe of ryches immortall that shall contynue after thy deth. Euer laboure for that thynge that may honour god & helpe thy soule, & attende therto, study to make the sayntes of heuen & the frendes of god thy 40 frendes, & they shall receyue the into euerlastynge tabernacles. Thou religious soule, behaue thy selfe vpon erthe as a pylgrym & a straunger, For it perteyneth nothynge to the to intermyt of the busynes of this worlde. Preserve thy herte fre, & directe it to our 44 lorde, for thou hast no cyte here abydynge, & therfore directe thy dayly mournynge & prayer vpwarde, that after thy spyryte departe fro thy body, it may be worthy to be graciously e translated into that

1 leaf 20.

2 lenf 20, back.

celestial & perpetuall Cyte.

¶ The .xxiiii. Chaptre is of the last iugement & peynes deputed for synne.

N all thy labours beholde the ende & howe thou shalt stande before the iuge, to whome nothinge can be hyd / he that day shall nother 4 be moued with 1 rewardes nor praier, nor any other cause that maye be alegid, but he shall iuge that is rightwis. O thou myserable vnwyse synner, what shalt thou answere that day to that lorde, knowinge all that ever thou haste don? If thou fere somtyme in this worlde the 8 face of a mortall man whiche thou haste dyspleased, howe moche more shuldeste thou feere the face of thys thy eternall Iuge? why prouydest thou nat for the day of iugement, whan there maye no man be accepted or defended by a nother, But everye man shall 12 answere for his owne selfe? Now thy well ordered laboure is frutefull, thy wepynge acceptable, thy mornynge worthy to be herde / thy sorowe purgeth / and is satisfactorye. The pacyent man that more lamenteth for the malyce of synners Than for his owne iniurye, 16 hath an holsome pourgatorye, And lykewyse they that praye for theyr ennemyes / and in theyr herte forgyue theyr offences, & they that tarye nat to aske forgyuenes of other for theyr offences, And be more redyer to remytte than to be wrothe, And they that by vyolence 20 restrayne theyr selfe fro synne / and euer be busy to make the bodye obedyent to the soule. All those have an holsomme pourgatory in this lyfe. It is moche more profytable nowe to pourge oure synne / and kytte it away than to abyde the pourgacion therof with the fyre 24 of Pourgatory. Verely we deceyue our selfe by inordynate loue that we have to our selfe. what shall the fyre come to devoure but thy sinne? Euer the more thou sparyste thy selfe nowe / And so folowyste 2 the sensuall appetite, more greuouse shalbe thy peyne afterward, 28 and more greuouse the fyre. And therfore loke what thynge man more greuouslye offendeth in / and therin shall be his more peyne. ¶ The slouthfull persone shalbe punyeshed with brennyng brondes. The glottone that hath consumed metes / and drynkes superfluously to 32 the detryment of theyr body / and the iniury of the pore that famvsshed for hunger / than shall they famysshe for hunger in so moche that if they wolde desyre a drope of water to mytygate that excedynge ardore / that they shall suffre / than it shall not be possyble to them 36 to obteyne it. The lecherous people / and the inordynate louers of theyr lustys shalbe compelled to drynke the stynkynge and abhomynable inflamed pytche / and brymstone. And the enuyous people shall wayle / and howle as wode houndes. And so every synne shall 40 haue his propre tourment / and peyne corespondynge to hym. And the obstinate, prowde / & couetyse persons shalbe replenysshed with all confusyon / & penury. There shalbe one houre more peynfull and greuous / than here a hundred yere in bitter penaunce. There shall 44 neuer be consolation ne rest to those that be dampned / or shalbe 1 leaf 21. <sup>2</sup> leaf 21, back.

dampned; but here the troubled persons have somtyme aleuiaunce of theyr peynes / and consolacion of theyr frendes. Be now busve & sorye for thy synne, that in the day of iugement thou mayst 4 haue suerty with holy sayntes, whiche than shall stande in great constaunce agaynst those that haue vnryghtously vexed theym. And loke as 1 they be now iuged of other men, so than shall they iuge other. Than the poore obedient soule shall have great confydence / 8 and the obstynate prowde man shall quake / and fere on every syde. Than shall they be reputed wyse that haue lerned in this worlde of our lorde to be abjecte / and dispised. Than shall all tribulacyon paciently suffred be full profytable / & euery iniquyte shall trouble 12 the auctor therof. Than shall every devote soule ioy, and every wycked creature shall wayle and mourne / than shall the flessh that hath ben with reason chastised be more gladde than if it had ben alwey in delectacion and pleasure: than the vyle vesture shall shyne / 16 & the glisteringe garmentis shalbe derke and vyle / and the pore cotage more of pryce than the great gloryous palays edifyed for pompe / and pryde; than shalbe more allowable a constaunt pacience than all vsurped power; than shall the true obedience of a meke religious 20 soule be more exalted than any worldly cautelous prudence; than shall a clere conscience be more joyfull than the arrogance of poetis / or philosophers / than the contempt of riches be more of pryce / than the treasoure of all the erthe. Than thou shalt have more delectacion 24 in deuoute prayer than in the delectable fedinge. And thou shalt more reioyce of the sylence that thou hast kepte than of thy longe superfluous speche. Than shall thy holy werkis be moche more of prynce2 than the fayre and pleasaunt wordes. Than shall a strayte 28 lyfe & psynfull be more profitable than all wordly delectacion / lerne now to suffre smale tribulacyons that 3than thou mayst be delyuered from great tribulacyons. If thou wylte in any wyse by contynuaunce of thy synne order thy selfe to the fyre, make experience, Putte thy 32 hande in the fyre. If thou may not suffre thys lytell peyne, howe shalt thou endure to suffre thy hole bodye perpetuallye to be put in the fyre. If now a lytell passyon make the so impacyent, what shal the intollerable peynes of hell do to the. Than take hede, for thou 36 mayst not have thy full pleasure bodyly here / and in the lyfe to come the habundaunce of spyrytuall ioy. Therfore, if thou wylte afterwarde reygne with Cryste in perpetuall pleasure, folowe hym here in thys lyfe with penaunce. If thou haddest lyued frome the 40 begynnynge of the worlde to thys daye in all honour and pleasure that were possyble to be hadde in this lyfe, they shulde nowe be al paste, as a dreme that shortlye appereth / and soone ys forgotten. And yf thou shuldest lyue nowe lykewyse to the worldes end / and 44 than departe, what shulde remayne of these pleasures? nothynge. Than we maye conclude that all wor[l]dly pleasure is but vanyte /

and all other thynge in this worlde is vanyte, sauynge the loue of

3 leaf 22, back.

2 sic.

1 leaf 22.

god / & his seruyce or any thynge ordred to these. That soule that loueth God with all his herte / nouther fereth deth inordynatly, turmentes / iugement / ne helle. For perfyte loue hath sure passage to our lorde. Who someuer hathe delyte to offende, it is no marueyle 4 if they drede deth and theyr Iugement. ¶ And if that the loue of god may nat withdrawe the frome synne / than hit is ¹good & expedient that thou cesse of synne for the fere of the peynes of helle. And that persone that preferreth any wor[1]dly loue before the loue of god 8 can not longe stande in the state of grace, but he shal soone be tyed in the snare of the deuyll.

## The .xxv. chaptre of the feruent emendacyon of all the lyfe of man.

Oke that thou be wakynge & dilygent in the service of god; & ▲ thou, relygious soule, remembre busyly whither thou art come / & why thou hast forsaken the worlde / was it nat for that intent that thou shuldest become a spiritual man / or woman / and to loue / 16 & serue god onlye? Therfore incyte thy selfe to have feruoure of spirituall profyte. For thou shalte shortly receyue thy rewarde for all thy labours, and in that heuenly inheritaunce shalbe nouther sorow ne fere. Nowe labour a lytell / & than thou shalt finde great reste / 20 & perpetuall gladnes / if thou wylt fe.thfully / & feruently abyde in vertuous labour, thou shalt fynde without dowte that our lorde shal feythfully & habundauntly rewarde the / and have hope that thou shalt come to victory. But it is expedient that thou therin haue nat to 24 great sucrty, lest thou be necligent or exalted therby in thy mynde. There was a certayne persone that was oftymes followynge in his mynde betwene fere & hope / and on a tyme, beynge full of anguysshe & sorowe, in a churche fell prostrat to the grounde, seyinge these 28 wordes: O if I myght knowe whether I shall perseuer / & ouercome this great temptacyon that I am in; anone he herde the 2 answere of our lorde, shewed to hym in his soule, sayinge: What woldest thou do if thou knewest that / Do now that / as thou woldest do than, and 32 therby thou mayste haue surete. And so anone he was reconforted, and commytted hym selfe to the wyll of god / and of his flowynge and vnstedfast mynde was paysed / and wolde no more by curious inquysycyon desyre to knowe what shuld befalle to hym in tyme to 36 come, but rather he studyed to knowe the wyll of god / he stustyed3 to conferme his wyll to the wyll of god, as well in the begynnynge as in the endynge of every dede that he shulde do. The prophet Dauid, exortynge euery man to vertue, saythe: Do well & hope in god, 40 Inhabyte the erthe, and thou shalte be fedde with frutes therof. The contynuall gruge and laboure of temptacyon and trybulacion with drawith righte many frome profyte and feruent emendacyon. Verely they that inforce theyre selfe with myglitye applycacyon to 44 <sup>2</sup> leaf 23, back. <sup>1</sup> leaf 23, sig. D. i.

ouercome those thynges that be greuous and contrary to the helth of theyr soules, they profite in excedyng other / and a man in mortyfyinge of his sensuall partes / and ouercomynge of hymselfe therin, 4 specially he profyteth & cometh to more habundaunce of grace: but euery man hath nat in lyke to ouercome or to mortyfye. A feruent louer of god, if he have mo and greater passyons or lettynge, shall more spyritually profyte than the vertuous persone that hath lesse 8 feruour to vertue. There be two thynges that specyally helpe a soule to come to vertue, to withdrawe it selfe violently fro 1those thynges that corrupte nature is enclyned to, & feruently to labour for that grace or vertu that we perceyue we have moost nede to. Gyue hede 12 in any wyse that thou auoyde those vyces in thy selfe, that thou arte moost greued or myscontent with in other men, and be gladde to gether vertu of euery vertuous creature as the hony Be gathereth his hony of dyuers floures, so consider all those that thou arte conversant with. 16 Chose of eche one of them some vertue, refusing theyr vyce; take the fayre floure frome the brambell, and hurte nat thy hande of the And it happen the to be hurte, indeuoure thy selfe to be recourrede without delay. as thyn eye considereth the warkes of 20 other / so thou arte noted of other. O howe iocunde / and mery is it to be conversaunt with company of honest name and fame / feythfull / and feruent in the loue of god. And contrary wyse it is greuous to be accompanyed with the that be disordered bothe to god 24 and man; that nouther as louers ne feithfull subjectes have complenisshed those thinges that they be called to. Howe inconvenient thinge is a persone to be neclygent in those thynges that he is called to of our lorde, and to gyue hede to those thynges that he is nat 28 bounds to. Reduce to thy remembraunce the state of thy perfeccion that thou arte called to, the Imitacion of iesu criste or seruice: Consider well his lyfe, & how farre thy lyfe discordeth therefro, & thou shalt finde thy selfe no good dyscyple nor scoler, but rather a truande 32 or apostata. That relygious soule, that deuoutly exercyseth it selfe in the lyfe and passyon of oure 2lorde, shall fynde therin all thynges profitable & necessary for it, & habundauntlye, & shall nat nede to seche any better thynge / than in this lyfe is conteyned / O that soule 36 that myght alwey haue the remembrance of Iesu crucifyed; how soone & sufficiently shuld it be enfourmed with knowlege necessarie! A feruent relygius soule paciently suffreth & obserueth those thynges that be commaunded to it / And a neclygence & a remysse relygious 40 soule hathe trybulacyon vpon trybulacyon / & suffreth anguysshe & tribulacyon on every party / & that is for it lacketh inly consolacyon / and is restrayned from outwarde comfort. That relygyous persone that lyueth without discyplyne is redye to fall to ruyne. And that 44 man that ouer seketh more large maner and liberte in his lyfe, shall be alwey in anguysshe & trouble / and euer shall displese hym outher that lyfe / that he hath begonne, or elles for he hath lefte a better.

<sup>2</sup> leaf 24, verso.

Take hede howe many religious people, for the loue of god & enerlasting ioy & liberte, nowe obediently lyueth vnder the rule of strayte relygion. They be withdrawen from the worlde / and desyre nat to be greatly conversaunte with the worlde; they be porely fedde / 4 content with vyle / & grosse clothynge; they labour moche, & speke but lytell superfluously / they watche longe, & sone ryse; longe in prayer / and holye redynge of frutefull doctrine / and that they may come to euerlastynge liberte, They kepe theyr selfe from the space 8 of this short lyfe vnder obedience and in pryson. Consyder the holy orders of relygyon, bothe of men & women, 1 as those of the charter house / observauntis / minors & minores, holy ankours & ankeres. how besily thei labour nyght & day to plese & serue our lorde. 12 These quicke exaumples of so great multytude shulde induce the to be ashamed to be so videuout & remysse in the seruyce of god. O howe iocunde & pleasaunt a lyfe shuld it be to a soule that had no worflldly thynge to do but loue god contynually with all his herte in warkes & 16 wordes. O if we myght contynue in this lyfe without bodely refeccion, as etynge & drinkynge, slepynge / or any other bodely necessites, and take hede only to holy medytacion, & gostly fedinge & refeccyon of our soule / than we shulde be moche more happy than we be nowe 20 in seruynge / & attendinge more for bodely thynges than gostly profite. whan man cometh ones to that perfeccyon, that he seketh consolacion of no creature / than begynneth he to have a spirituall tallage in god / & whan he is content with enery fortune, aswell with 24 aduersite as prosperyte, conformynge and referrynge all his warkis to god, to serue & obey to his wyll / Euer remembre the ende of enery thynge that thou begynnest / and also that tyme loste can nat be recourred / and thou shalt neuer obteyne vertue without labour & 28 diligence, & whan thou begynnest to be remysse in spirituall labours, than thou begynnest to waxe euyll. If thou applye thy selfe spiritually to more vertu, thou shalt fynde great pease; and than by grace of God, & loue that thou hast to vertu, thou shalt finde the spirituall 32 exercyse in vertue euermore delectable & lyghter / a 2 feruent & louynge soule is euer redy to all thynges that be expedient to the pleasure of god & spirituall profite of it selfe. It is more labour to resist vyce and inordinate passions / than to be occupied in bodely 36 labours; and if thou wylt nat gyue hede to auoyde the lesse synne, thou shalt soone be enduced to the more. And whan thou hast brought the day to the euyntyde in vertuous occupacion, without any great displesure to our lorde, than thou mayst be glad & surely take thy 40 rest in hym. And euer before all other soules, take hede to thyn owne soule; excyte & moue thy selfe to vertu, and what so euer thou doest, be neuer neclygent in those thynges that be necessary for thy soule, & loke how moche thou desyrest to profite / & so moche aplye 44 thyself vyolently to goostly & spirituall labours. & thus endeth the first boke of Iohun Gerson of the Imytacion of Cryste.

<sup>1</sup> leaf 25, sig. D. iii.

<sup>2</sup> leaf 25, verso.

¶ Here begynneth the .ii. boke of Johan Gerson, of the inwarde & deuoute conversacion of the soule of man.

fter the setence 1 of our sauyour Jesu Crist, the inwarde regne of god is in the soule of man. Returne thy selfe with all thy herte to oure lorde, and forsake the inordinat loue of the worlde, and thy soule shal fynde rest; lerne to contempne 8 outwards thynges, & apply thy mynde to inwards thinges, & thou shall perceyue that the 2kyngdome of god shall come to the, wherwith comith peace & ioye in the holy goost, that is nat graunted to no wicked man. If thou wylt prepare in thy soule a condynge mansion, 12 cryste shall come and abyde there, to thy inly consolacion. All the pryncypall ioye and delyte that god hath in man / is in the obedyence and vertue of the sowle; there he is customably, with marueylous swetnesse / and greate famyliarite, comfortably fedynge it with 16 goostely speche & doctryn. O thou feythfull soule, prepare thy herte to Cryste thy spouse, that he may come therto, & by his goodnes make therin a mansyon. For he sayth in the gospel of Johan: who so loueth me, he shall observe my commaundements, and my fader 20 and I with the holy goost shall come to hym, and make with hym inhabitacion by grace vntyll we brynge hym to the celestiall habitacion of glorye. Make redy a place in thy soule to hym that creat it / and lette nothynge haue interesse therin that may offende hym. 24 abyde with the, that is lord of all rychesse, how mayst thou be poore? he shalbe a sufficient / and a feythfull prouysoure for the in all thynge expedient for the, in whom thou muste more constauntly hope / and beleue than in every creature, for all creatures mortall be 28 mutable: for though they promyse neuer so surrlye / yet they may be soone chaunged. But cryste, that is the swete firmament, euer in one abydynge, may nat in any wyse breke his absolute promyse. Be a frende that is mortall neuer so feythfull / or beloued, yet in that / 32 that he is mortall / & frayle, he may be chaungid. They that this day he thy frendes, to morowe may be thyne ennemyes: & therfore put no sure confidence but in god, whom thou shalt love / and fere aboue all thynge. Here we have no certen habytacion; but wheresomeuer 36 we be in this worlde, we be as pylgryms and straungers, and shall neuer haue rest without we be vnyte to cryst / fyxe thyne iye of thy soule of the present thynges in this worlde, of the pylgrims that goone by the way, which be nat taryed by the beaute of those 40 thynges that ben in theyr way; but theyr myndes renne moost of the ende of theyr iourney. So lette the iye of your soule be fyxed perfitly in heuen, where be true iyes, & than shall we be lesse taryed in the vse of erthely thynges. Beware that thou enclyne nat so

moch vnto erthly thynges, that thin appetite be nat therwith attached & thou made subjecte to the great enemy, the worlde, & so spiritually perisshe / Let thy medytacion be alway of hym that is moost high. & direct thy contynuall prayer to crist; if thou can nat occupie thy 4 minde in the high contemplacion of god, rest than in the possession of oure sauiour, & let thy contemplacyon rest in his blessyd woundes, & there thou shal perceyue singuler comforte in all tribulacions, bodely & gostly. And feere nat moche of the detraccion of enyll 8 speche of the worldely people, if thou gyue no cause therto. For we haue exaumple of our maister crist, that was most vyle reputed / and in his moste necessyte forsaken of his frendes and aqueyntaunce. Cryste our leder wolde suffre, and be dispysed / & we desyre to be 12 magnifyed, 1& loth to suffre iniure or wronge. Criste had adversaryes & detractours / and we wolde have all to be oure frendes and benefactours. Howe shuld thy pacyence be crowned without adversite? And thou wylt suffre none adversite, how shuldest thou 16 be the louer of cryst? If thou wylt regne with hym in perpetuall pleasure, suffre with hym here temporall tribulacyons. If thou myghtest ones perfitely entre in the inly deuocion of iesu cryste / and perceyue a lytell of his feruent loue / than thou shuldest but 20 lytell force all wor[1]dly auauntage or disauauntage, but shuldist rather ioye in iniuries & contemptes shewed to the. For the perfite loue of god incyteth man to contynu hym selfe in the inly lone of god, that is free from all inordynate affeccions, and may withoute defaute holye 24 conuerte hym selfe to criste, and in hym haue perfyte reste and fruycyon. He that prayseth the good of the worlde, nat as they be extemed of the wor[I]dly peple, but as they be of price in theyr selfe, that person is very wyse, and rather instructed of god than of man. 28 That soule that hath at lyberte the inwarde mocyons of vertue, & pondereth but lytell the outwarde thinges, he abydeth nother place nor tyme to haue vertuous exercyse in good lyfe. The inly man may sone vnite & calle to geder his inly powers & vertues of his soule / 32 for they be neuer holy occupyed with outwarde thinges. The outwarde labour or exercyse is necessarye; for a tyme it letteth his soule but lytell of his perfeccions, for every thynge that behappith to hym, whether it be adversite or prosperite, he referryth it 2 to the wyll of 36 god. Loke howe moche more a man loueth any wor[1]dly thynge than it shulde be loued, so moche his mynde is distracte & lete fro the tru ordinate loue of god. If thy soule were perfytly pourged from all inordynate affections, every aventure and fortune comynge to the 40 shulde be the augmentation of vertue & grace to thy soule. The cause why manye thynges displease or trouble the, is that thou art nat yet perfytly mortified in thy selfe ne pourged frome all inordinate loue of erthly thinges. There is nothing that disordreth or fyleth 44 the soule of man as in pure & disordred loue of creatures. If thou woldest seke no wor[1]dly consolacion outwarde, thou mightest haue 1 leaf 27. 2 leaf 27, verso,

thy meditacion and heuenly consolacion in thy soule, the which excedeth all wor[1]dly & transytory comforte, as heuen excedeth erthe.

¶ The seconde chaptre, of the humble subjection of the subjecte to the prelate.

Ho so euer be with the or contrary to the, laboure with all thy myght to have thy lorde god with the in every vyage or thing that thou doest / and than thou mayste saye with Dauyd the profyte / god is my helper, I shall not fere the ennemye of man. The most immediate meane to god with the / is to have a good clene conscience. And loke, to whom so ever god putteth furth his hande to helpe, ther can no adversite hurte hym. And if thou caust kepe 12 scylence / and pacyence, thou sha[l]t withoute doute perceyue the helpe of god in thy nede. He knoweth the tyme / and the wayes1 of delyueraunce, & therefore refrayne & committe thy selfe to hym. It perteyneth to hym to helpe & delyuer feyth full obedient soules fro 16 peryll & ieopardye. It is expedyent for our humylyacion & meryte that somtyme other people knowe oure defautes & synnes, that they may correcte & repreue vs. whan man for hys owne defautes humyleth hym selfe, than he hath more compassyon of the fraylte of other, & 20 reconsyleth hym selfe to those that have offended hym, & contrariwyse he reconsyleth them to hym. Almyghty god protecteth & defendeth the meke man obedyent, & hym he knoweth & councelleth & enclyneth hym selfe to hym, & sendeth great habundaunce of grace 24 to him, & sheweth his secrete councell2 to hym. Also he inuiteth him & draweth hym by grace benig[n]ly, & after his humyliacion & depression he enhanceth hym to glory. The meke obedyent soule proued by iniury & confusyon maye rest in peas. For in as moche 28 it is contempned of the worlde, it is in maner constrayned to fle & rest in god. & neuer estimate thy selfe to have perfite profite without thou repute thy selfe most vyle of all other.

#### The .iii. chaptre, of the restfull & quyet persone.

oke thou first be quiet thy selfe & than thou mayst the better pacifye other. A pacient man is more commendable & profitable than a great lettred man impacyent. A persone that is passionate lyghtely beleueth the worst party commonly in energy 36 thynge. That person that is content applyeth energy thynge best / and that soule that is nat well content is inquiet by dynerse suspicions, & nother quyet in hym selfe ne yet suffereth other to be in peace / & speketh of tymes those thynges that be nat fyttynge / & 40 omytteth to speke of those thynges that were expedient to be spoken of. He consydereth what other be bounde to do & is neclygent in

<sup>1</sup> leaf 28.

<sup>2</sup> couucell, orig.

<sup>3</sup> leaf 28, verso,

that / that perteyneth to hym selfe. Haue first a zele & a respecte to thy selfe / & than thou mayst better attende to the dedes of other. Thou art redy to excuse thy propre errour & defautes / & wylt nat consider the fraylte of thy neyghbour. But it were more accordinge 4 to equite to excuse thy neyghbor / & to accuse thy selfe. If thou wylt that other support & suffre the, thou must somtyme charitably support & suffre other men. how farre art thou from profite, humylyte, & charite / by the which man shulde be moste wroth with his 8 owne offences. it is no great matter of pacience to be conversaunt with meke, tractable / or charitable company, for with suche persons energy body delyteth naturally to be accompaned; but it is a signe of great vertue & pacience to be conversant paciently with frowarde, wrathfull 12 & euyll manered peple, that be redy to prove our pacience with contradictions, iniuries, & wronges. Blessyd be those that amonge this people be pacient, for to theym by theyr pacience perteyneth the kyngedome of heuen. And that person that by grace can applie 16 hymselfe more to suffre paciently shall obteyne more peas, & may be called a conquerour of hymselfe / & ouer the worlde a lorde, a frende of cryst, & the inheritour of heuen.

#### ¶ The .iiii. chapter, of pure mynde & a true entent. 20

M An is cleuate & lyfte vp from erthely thinges vnto spirituall thynges by feyth / & clenesse of mynde, as by the meane of two wynges. Thy entent must be simple without any duplycite / and thy affeccion or desyre pure from all disordenaunce. The symple 24 and true entent beholdeth god; but the pure mynde apprehendeth & taketh taste of his ineffable swetnes. If thou be free from all inly and inordinat affeccion, there shall no good operacion let the from the way of perfeccion. That persone that entendeth bothe the pleasure 28 of god / & the profyte of his neyghbour, maye have true & inly lyberte of mynde: if thy herte were perfytly ordred / euery creature shuld be a mirrour of lyfe / & a boke of holy doctryne to the. There is no creature so vnperfite or vyle but in some maner it sheweth the 32 goodnes of god / if thy sowle were pure from all inordynate affeccions thou shuldest see & prayse euery thynge in due order. A pure & clene herte perceyueth heuen & hell comonly. The inwarde disposycion of man is shewyd by his outwarde conversacion. there is no 36 ioye in this worlde to the ioye of a clene conscience. And contrariwyse there is no trouble or inquietacion in comparison of the trowble of the mynde, discontent of euyll conscience / As the Iron put in the fyre is clensed from the rust & made clere & shyninge / so the obe- 40 dyent soule made hotte in the fire of tribulacion is pourged from the rust of synne & made clere in conscience, and made ardent in the loue of god / and so he is chaunged into a newe man. whan a soule begynneth to be remysse in vertuous 2 labour / than it fereth a lytell 44

<sup>&</sup>lt;sup>1</sup> leaf 29, sig. E. i.

<sup>&</sup>lt;sup>2</sup> leaf 29, verso,

labour & receyueth gladlye the outwarde consolacion. But whan it begynneth perfitly to ouercome it selfe, & to walke mightily in the waye of god than it extemeth the labours / or trowbles but light, the 4 whiche before were greuouse / and importable.

¶ The .v. chaptre, of the propre consideracion of man.

There shulde no vertuous persons have great confidence in theyr selfe, for many tymes by the means of our presumption or 8 temptacion we lacke bothe grace and wysdome of true iugement; the spirituall lyght that we have is but lytel / & yet we lese it soone by our necligence. And dyuers tymes we be so farre ouersene, that we wyll not or can nat perceyue our propre blyndnes. dyuerse tymes we 12 be eugli in our dedis, & in defence or excusacion of them we be There be dyuers that estymate / and thynke theyr dedes be done of zele / and charite, the whiche they do by immoderate passyon and carnalyte. we be redy to repreue smalle offences in our neygh-16 boure & to excuse oure propre great offences; we be redy to note the iniuries that be done to vs, but we consyder nat what other suffreth of vs. If we wolde consider well our propre offences, we shuld more paciently suffre & iuge the defautes of other. The vertuous person 20 considerynge howe he shall gyue accompte of his propre offences, considereth but litell the offences of other, for whome he shall nat answere. Thou shalt neuer be inly denout without thou kepe sylence of other mennes warkes & wordes / & dylygently beholde thyne 24 lowne. If thou gyue thyne attendaunce to god & to thy selfe only, the outwarde conversacyon of other shall the lesse move the / where art thou whan thou arte nat present to thy selfe? If thou consider al other thynges, thy selfe nat considered, what shall it analle the? 28 Thou shalt profyt specially in gostly lyuinge if thou preserve thy selfe fro tumultuous wordly occupacion, & that religious soule may nat greatly profyte gostly that moche applyeth it selfe to seculer occupacyons. Let nothynge be so derely accept to the as thy lorde god 32 or thynge ordered to hym, and estymate all delectacion or plesure of any creature nat ordred to hym but vayne / a soule that perfitly loueth god / & reputeth all thinge vnder god & his seyntis but smale of price. god of his incomprehensible goodnes replenisheth the worlde, 36 & is the perfite solace of soule and gladnes of herte.

### ¶ The .vi. chapter, of the gladness of a good conscience.

T He consolacion of a good soule is in consyderacion of a good & clere conscience. Laboure ever to have a good conscience / and 40 than thou shalt be contynually in gladnes, & myghty to bere pacyently adversitees. For a good conscience is ever glad amonge adversitees / & contrarywyss an euyll conscience is ever ferefull / leaf 30, sig. E. ii.

impacyent / and inquyete. Thou mayste rest surely if thy herte beinge right repreue the nat. Be no tyme glad but whan thou doest well. The euyll people haue neuer true or perfyte rest, ne perceyueth nat the inlye peas of mynde; for as oure lorde sayth by his prophete 4 Isaie / there is no sure peace to wyckyd people; and yf they thynke they be 1 sure ne doubte nat adversyte, havynge so great confydence in theyr selfe that they thynke nothynge may remove them from their estate. Haue no confydence in suche maner of people; for 8 withoute they be retourned from theyr iniquite thou shalt se the wrathe of god fall vpon them / and theyr subtylyte / and false way shalbe made vayne, and theyr thoughtis shall perisshe / and they also. It is not greuous for a perfyte louer of god to ioy in tribulacion, 12 for that is none other but to joy in the crosse of Iesu cryste. honour or loye that is gyuen to man of man is but of smale quantite; and there followeth that love, for the mooste parte, henynesse. The loye of good people is in the conscience of them / and nat in the 16 vavne commendacion of men / and the gladnes of theym is of god and in hym & theyr ioye in vertu & of good lyfe. Tho that desyre the true & eternal iove forceth lytell of temporall felicite. That persone hath tranquilite & reste of herte that nother desyreth wordly 20 commendacion, ne forceth nat of temporal commendacyon / thou art nat more holye if thou be commended, nor lesse vertuous if thou be dispraysed; and whan soeuer thou be commended or dispraysed / thou arte as thou art; & as our lorde the sercher of secrete myndes knoweth 24 the, so thou art vertuous or vicious; & if thou consider well what thou arte withinforth, thou shalt litel force of the outwarde langage of the people / man beholdeth the outwarde parte of the / but god beholdeth the hert / man considereth the warkes, but god the entent of every 28 It is a good sygne of a meke soule, that euer dothe 2& yet externeth it selfe to do but litel or nought. that soule that inquireth nat nor desyreth nat outwarde testymony for it selfe, it is a signe that it hath commit it selfe holy to god / the probacion of a vertuous 32 soule standeth nat in the commendacion of their selfe / but of god. The state of the inly vertuous man is pryncypally to order his mynde to god by obeidence & loue, & be at liberte from all outwarde inordinate affeccions & desyres.

¶ The .vii. chapter, of the love of Iesu aboue al thinges.

Dessed is that soule that perfitly knowynge Iesu crist loueth hym about all thynge / and for his loue contempneth it selfe / as it is fittynge that a kynge be most princypall in his owne reame. So it 40 is according that Iesu be ordred as a princypall in the soule of man, the which is his realme, as he sayith hym selfe in the gospell of Luke. The kyngedom of god is within you; that is to saye, in the sowle of a feythfull louer of Iesu. The loue of a creature ys vayne and 44

<sup>&</sup>lt;sup>1</sup> leaf 30, verso.

<sup>&</sup>lt;sup>2</sup> leaf 31, sig. E. iii,

vnstable / but the loue of iesu is feythfull and perseucraunt. persone that wyll rest / or be supported of a dysceyuable or roton staffe muste of necessite fall therwith / & contrary wyse be a soule 4 neuer so feble / or frayle / if it wyll rest or applye it selfe with all spirituall strengthe therof to Iesu cryste, it shalbe perfitly stablisshed & made stronge in hym / loue hym & kepe hym before all other. For if all other frendes forsake the / he wyll nat leue the, ne suffre 8 the fynally to perisshe. And thou must sometyme of necessyte be departed from all thy frendes of this worlde. <sup>1</sup>But indeuour thy selfe to kepe this great frende Iesu, and thou shalt nat be seperated frome hym neyther lyuynge nor dyinge, & thou shalt fynde hym so 12 feythfull to the that whan all other fayle of socour & helpe towarde the, he shall never fayle. And if thou wylte auoyde all inordinate loue of creatures, iesu wil gladly inhabite or abyde with the. what so euer thou do to man or receyue of hym, nat ordred to iesus, is as 16 vayne & loste. Be nat adherent ne put nat thy confidence in that thynge that is as an holowe stocke or a rede, hauynge no substaunce to susteyne the; every man lyuynge in a mortall body, sayth our lorde, is resembled to hay. And all his bodely pleasure shall sone 20 fade and fall, as doth the floures in the medowe / If thou attende & gyue hede to outwarde apparaunce of man, thou shalt sone be disceyued. If thou wylt busily seche solace & lucre / thou shalt fynde many tymes displeasure & detryment. If thou seke thy lorde iesu 24 in every thyng, thou shalt truly fynde hym. And in lyke wyse if thou seke thy selfe / thou shalt fynde thy selfe, but to thy distruccyon. For he that laboreth to have all other thynges & iesu contempne, is more ennemye to himselfe than all his adversaries over 28 all the worlde mai be.

### ¶ The .viij. chaptre, of the famylyer amyte and loue of lesu criste.

Hat soule that hath the gracious presence of Iesus hath all thinge that is good without any difficultes, prone & redy to 32 euery vertuous operacion: & where iesus is nat present by his grace / there is every dede of virtue in maner psynfull. 2 There is no perfite inly and goostely connsolacyon / but whan iesu speketh in the 36 religius soule / dyd nat mary Mawdeleyne aryse sone whan Martha had shewed hir that hir mayster cryste iesu was nyghe and clepid hir? That may be called an happye houre whan cryste calleth a soule from lamentacyon / and wepynge, & specially of mynde. O thou 40 soule, howe harde & vndeuoute arte thou, whan iesu is nat with the by assistence of his grace. It is nat more domage to lese his grace / than all the worlde: what may the worlde analyse the without the grace of the maker therof? It is in maner a peyne of hell to be seperate fro 44 iesu / & it is a plesaunt paradyse to be vnyte and knitte with hym by 1 leaf 31, verso. 2 leaf 32.

And there shall none adversite ne other enemye overcome the / as longe as Iesu is with the / and that soule that seketh hym and fyndeth hym hath founde the tresour of all tresoures; and if thou lese hym, thou haste more domage than thoughe thou shuldest 4 lese all the worlde / That persone may be called moost poore that hathe nat icsus / and he is mooste ryche that hath hym by grace / it is great wisdome and cunnynge to be conversaunt with iesus, to kepe hym with the. Labour to have perfite mekenes and to be quiet / & 8 deuoute / & iesu shall abyde with the. If thou apply thy desyres inordinatly to outwarde thynges / thou rejectis the inwarde grace of iesus / and than thou shalt be full desolate of true amite and frenshyp / for withoute his grace & gostely conforte / thou shalte neuer 12 haue perfytly gostely gladnes in hym afore all other / And lalso we shulde rather wyll to haue all the worlde contrary to vs than to offende hym. Amonge all thy dere & speciall frendes chose iesu as most dere, feythful & special, whom thou shuldest love for hym selfe / 16 & all other inordre to hym. For ther is none other but he that hath all degrees of goodes & amyte but he alone, & therefore in hym & for hym loue both thy frendes & also thyn enemyes, & praye for them that they may knowe god & perfitly loue hym. Neuer coueit to be 20 commended & loued singularly, For that of ryghte belongeth to our lorde to whom none may be compared. Mixe neuer thy loue with any inordinat loue of creatures, if thou wilt knowe howe swete Iesus is. But none may taste of his swetnes without he be preuente with 24 grace, & specially called of our lorde, all other callynges sette aparte, so that thou singularly abyde with hym alone. whan the grace of our lorde cometh to a soule / than it is made stronge to everye thynge that vertue requireth / & whan grace deperteth fro the soule it is 28 faynt & frayle, vnapte to do or to suffre that vertue commaundith, but it be with great difficulte & peyne; but yet leue nat those dedes of vertue & dispayre nat, but conforme thy wyll to the pleasure of For after wynter followeth somer / after the night the 32 day, after the tempest the fayre wether.

### ¶ The .ix. Chaptre, of the desolacyon of wor[1]dly consolacyon.

T is no great maystry to contempne the consolacyon of man whan 36 that the soule is preuent with heuenly comforte, but sothely that soule is full 2 harde bested that is desolate of comforte bothe of god and man / and yet if it can paciently suffre this for the love of oure lorde, it descrueth to be conforted of hym / what great mystery is it 40 to be mery / and denoute whan thou perceyuest the grace of god in thy soule redye to helpe the? That soule rydeth full pleasauntlye whome the grace of our lorde supporteth / and bereth vppe. what maruayle is it if that soule be nat ouercharged with tribulacyon that 44 <sup>2</sup> leaf 33.

1 leaf 32, verso.

is supported of hym that is omnypotente / and is conueyed by his infynyte wysdome? we be gladde to haue consolacion and supportacion in all our lyfe and labours, and sory to be without them or to forsake 4 our owne propre appetyte / and pleasure. The holy martyr, seynt Laurens, was so feruent in the loue of our lorde that he gladly forsoke nat alonly the worlde & his speciall beloued frende and preste Sixtus / but also his mortall lyfe by passion moost terryble and ferefull; he 8 ouercame the loue of man by the loue of his maker, & he made commutacion of transetory consolacion & lyfe for euerlastinge & solacious lyfe / Here we may lerne to conferme our wyll to the wyll & plesure of god, whan he of his grace taketh to his mercy any of our frendes, be 12 they neuer so dere & specyall to vs. For lyke as we come to the worlde by his wyll & commaundement, so we must departe fro this mortal lyfe & temporall cohabitacion. It is no lytel ne shorte batayle a man to ouercome himselfe, and to ordre all his affections to the 16 pleasure of god. The veray true louer of god / & studyous desyre of vertu is nat besy 1 to acquyre wordly consolacion or sensuall pleasurs ne bodelye delectacyon, but rather glad for the loue of god to exercyse theyr selfe in harde & paynfull labours: whan the spirituall & deuyne 20 consolacion is graunted to the for a tyme, repute that of his goodnes & nat of thy deservynge: be nat theref joyfull to moche, ne presume therof vaynly, but be therof meke and circumspecte & timerous in all thy actis / for that houre shall passe, & temptacion & tribulacion shall 24 come. And whan they come, take nat immoderate thought or sorow, ne in no wyse dispeyre nat / but mekely & paciently abyde the deuyne consolacion, for he ys of power to graunt to the more abundaunce & contynuaunce of spyrituall consolacion & swetnes than thou hadest before. And marueyle nat of suche altercacion in thy mynde, for thou arte not the first that hath had experiens of these / for the holy seyntes, prophetes / patriarkes & appostels have had lyke altercacions of mynde, somtyme mery by dyuyne consolacions, & somtyme proued 32 by withdrawynge of consolacion, & belapped with tribulacion & vex-The prophete Dauyd (hauing the consolacious presence of the deuyne grace) sayde he shulde neuer be removed therfro without ende, & anone whan he had experience of the absence of this grace, he sayde 36 to our lorde, thou hast withdrawen thy delectable chere of thy presence, & I am made desolate / & troubled: betwene those .ii. extremites of ioy & trybulacion take we no defence, but rather pray we with Dauid sayinge, I shall nat cesse to crye to the for merci, & I shall 40 mekely pray to the, my lorde god: so fynallye 2 he procurid the frute & effecte of his prayer, as he testifyeth, saying, our lorde hath harde me, & hath mercy of me / & is made my helper, & after sayth / good lorde thou hast turned my sorowe into ioy, & thou hast belapped me with ioy. 44 If almyghty god hath in this wyse delt with the great excellent seyntis, we that be of smale reputacion may take therof confidence of in god, though we have somtyme feruour of spirit, & somtyme lacke of

1 leaf 33, verso.

2 leaf 34.

deuccion & spirituall consolacion / for his spirite of holy consolacion cometh & depertith at his pleasure, as the holy man Job sayth, Thou graciusly vysytest him in the morowtyde, and shortly afterwarde thou prouydest hym by mater of pacience. And therfore wherin shall I 4 truste, or in whom shall I have confidence but in the great mercy of god / & hope of the heuenly helpe? If I myghte haue the assystence of good deuoute men / the helpe of holy bokes / and the royall & noble prosesse of scripture / also incyted to deuocion by the meane of 8 swete melodyous songe / all those thinges may lytell auayle / whan I am lefte to my frailte & pouerte without grace / than there is no better remedy but by pacience to remoue our owne wyll & conferme vs to the wyll of god. Johan Gerson, the auctour of this treatyse, 12 sayth: he neuer had knowlege of religious person, but he had at somtyme subtraccion & demynucion of gostly swetnes, feruour & deuocion. There was neuer religious soule so illumined or so rauisshed in the vision of our lorde but it was proued by temptacion 16 other afore or afterwarde. For ther be none worthy to have the hye deuyn contemplacion, 1 but if they be exercysed first with some tribulacion for the loue of god / it is prouyded by the great wysdome of god to the electe soules, to have temptacions as a signe or token of consola 20 cion to come. For to those that be prouyded pacyently by tribulacions be promysed of our lorde heuenly rewarde & consolacion, as it appereth by the sentence of the holy gost shewed by the mouthe of the holy euangelyste Iohan, seyinge, whosoener ouercometh tribulacion by 24 pacience, vyce & synne by resistence, shalbe fedde with the frute of the tree of lyfe, that is with the clere deuyne vision & vnspekable fruicion of the blessyd godhede / & also the deuyne consolacion is graunted vnto man for to make hym more stronge to suffre adversite. And 28 anon followith temptacion, lest that man take any elacion of the gostly consolacion. The deuyl slepith nat, ne the fleshly apetitis be nat yet mortified / & therefore prepare thy selfe to batell, for thou hast enemies on every syde, he that never lesith to assayle the.

# ¶ The .x. chaptre, of yeldinge thankes to god for his graces.

Hy secheste thou reste, whan thou arte ordeyned in this lyfe to w laboure. Apply thy selfe more to pacience than to consolacion / 36 or pleasure / to the crosse of penaunce rather than to temporall ioye / and pleasure. There is none so seculer or wor[1]dly, but if they myght have contynuaunce of spirituall consolacion they wolde gladly accepte it, For the spyrytuall Ioyes excede all other wor[1]dly consolations & bodely pleasures. All wor[1]dly & bodely pleasures be transetory & mixte with somdele of vnclenes. But the spirituall pleasure & desyres be <sup>2</sup>pure, honest, & ioyfull, procedynge of vertues, & graunted of our lorde alonlye to pure & clene myndes. But this tranquylyte 44

of gostely consolacions is many tymes overflowen by the outragious tempestis of temptacion. The false lyberte of lyuynge, & great confidence in our owne selfe, be two thynges moche contrary to heuenly 4 visitacion & consolacion. Our lorde shewith his goodnes to man, grauntynge to hym the grace of gostely consolacion. But man sheweth his vnwyse neclygence / whan he withdraweth condigne thanke, ne imputeth nat this grace only to oure lorde, & therfore we be nat 8 worthy to haue his mercyfull grace to abyde with vs. Grace is euer graunted to the meke soules that euer be redy to yelde thankes to god for his mercyfull benefaytes / & contrariwyse grace is withdrawen fro the vnkynde & the elate persone. I desyre nat to have that conso-12 lacion / by the which the compunction of hert may be mynysshed / or removed / ne that desyre or love that withdrawith contemplacion & inciteth my frayle soule to elacyon / euery excellency is nat holy, no every desyre pure / no every swetnes good & holsome.

16 Ther be dyuers thynges full dere to man / that be nat accepte to god: we shuld accept gladly the grace wherby we may be made humble / & tymerous to God / and more prompte to forsake our propre appetytes / & wylles. That soule that is perfytely een-20 fourmed with the rewarde of grace & lernyd with the rod of subtraccion of grace, hath none audacite to ascribe any vertu or grace to it selfe, but rather it reputeth / & confesseth lit selfe pore and naked / yelde thou to god that is his, & to thy selfe that is 24 thyne: that is to say, thanke our lorde for his graces & thy selfe for thy synne / for the whiche iuge thy selfe worthy for to haue peyne & subtraccion of grace. There may no soule attayne this hyghe degree of grace or perfeccion, ne stande therein without it grounde it 28 selfe in humylyte & obedyence. Tho that be moost precious & highe in the sighte of god, be moost vyle & lowe in theyr propre consideracion / & the more precious that they be in grace the more meke they be / full of trouthe of heuenly glory, nat auidious of worldly vanite. 32 Tho that be roted & perfitly fixed in the drede & loue of god, maye nat in no wyse be obstynate or prowde. And the that ascribe all the goodes that they receyue to almighty god, they be nat desyrous of the vayne commendacyon of man, but they rather desyre the glory & 36 commendacion which is of god alone, and they labour that god be honoured & loued of all his sayntes, & they referre all theyr labours to the same ende. Be thou kynde in yeldyng thankis to god for the smale benefaytis, that therby thou mayst deserve more great and 40 profitable graces. Repute the lest gyftes of god great, and the naturell dyfformytees and specyall tokyns of loue / for they be medecyns & meanes to meke our selfe. If we wolde consider perfitly the honour and dignite of the lorde that graunteth vs those gyftes, we shulde 44 exteme no gyfte lytle ne vyle. Howe may we Iuge that thynge lytell in acceptacion that is gyuen of that great kynge, maker & gouerner of the worlde, with 2 out whose wyll & providence there falleth no

1 leaf 35, verso,

2 leaf 36, sig. F. ii.

lefe fro the tre. And therefore he gyueth to dyuers of his electe people peynes, tribulacions bodely & gostly, as menes of euerlastynge promocion. who so euer desyre to retayne the grace of god, let hym be dyligent in yeldynge thankes for the graces that he hath receyuid. 4 And euer apply thy selfe to wysdome & mekenes, lest that thou lese the grace that thou haste receyued. If it fortune by temptacion or fraylte to be withdrawen from the / say inly in thy soule that thou hast deserued the subtraccion therof, & paciently & humbly pray for 8 the recouerynge therof: thou mayst nat by thy propre merytes be restored to the mercy & grace lost by synne, but by the meane of faderly pyte & moost mercyfull passion of Iesu cryste.

¶ The .xi. chaptre, of the smalle noumbre of the louers 12 of the crosse of Icsu.

Hesus, the heuenlye kynge, hath many louers of his heuenly kyngedome: but there be fewe that wyll take his crosse & folow There be many desyrers of his consolation, nat of his trybula- 16 hym. cion; he hath many redy to be parteners of his table & repaste, but none of his abstinence & penaunce. All men wolde be glad to haue ioye with hym, but there be nat many that desyre peyne / & tribulaeyon for his loue. Many followeth hym to be parteners of the 20 fraccyon of his brede, but there be fewe that wyll paciently drynke with hym of his chalice of trybulacion. And many maruelously commende hym for his great myracles, but many of theym be lothe <sup>1</sup>to folowe the shame & vylete of his crosse. There be many that 24 folowe hym in prosperite, & loue & blesse hym as longe as they receyue of hym prosperite and consolacion. And if he withdrawe hym selfe for a seson fro them, by shewynge no tokyns of plesure or consolacion, they fall soone to lamentable complaynynge & despera-28 The that love that lorde nat for prosperite ne consolacion of mynde alonly, but principally for hym selfe, they blesse hym as hertely in temptacion & tribulacion, or any other necessite, as they do in theyr perfyte prosperite. And if he shulde gyue to them euer in 32 this worlde aduersyte, yet they shulde euer loue and thanke hym. O howe myghty is the pure loue of Iesu nat permixed with any inordinauns of fauour or affection. The that seche of god pryncipally by prayer or any other vertuous pleasure, bodely or gostly, may be 36 called rather couetouse marchauntis / than liberall louers: the reason hereof we may perceyue, for the persons applie theyr service / & loue to our lorde for his benefaites, & they serue & loue the benefaites afore god / & they love the benefaytes & gyftes in that they be profit- 40 able to theyr selfe / & so suingly they may rightfully be called louers of theyr selfe rather than of god. It is ful hard to finde any person so spirituall that is perfitly fre from all inordinate affeccions. That persone shulde nat be profitable or desyrer only of those that be nere 44 1 leaf 36, verso.

hym, but of the farre extremytes of the worlde. If a person were so vertuous that he wold leue all the worldes substaunce, & do great penaunce / & had all knowlege, and were feruent in deuocyon, 1 yet 4 he shulde nat atteyne the most excellent & great perfeccion in lynynge, to the whiche he may nat aproche without, all other thynges forsaken, he vtterly renounce his owne selfe & holy forsake his owne well & lyuynge, & beinge at liberte & fre from all pryuate & seuerall 8 affeccions & desyres; & whan thou hast done all that thou knowest to be don, exteme & iuge thy selfe as thou hadest of thy selfe no thynge done, & as the auctour of truthe, our sauyour, sayth: whan we have done that is possyble to be done, yet we be of our selfe 12 vnprofitable seruauntes, & nat worthy to be rewarded but of his grace / than we, beynge pore & frayle in body & soule, voyde of all meritorious vertue, may conveniently say with the prophete Dauid, I am desolate & pore. There is none more ryche, none more fre, 16 ne at lyberte, nor more of power than the soule that knoweth it selfe, & wyl be redy to forsake nat [only] all wordly thynges, but also it selfe, & repute & iuge it selfe moost vyle of all other.

¶ The .xii. chaptre is of the royall & victorious waye of the holy crosse.

Here be many that repute the wordes of our sauyour harde and peynefull, whan he sayth we may nat be his disciples without we denye and renounce our owne wyll, and take the crosse and 24 folowe hym. But it shalbe more peynefull and sorowfull withoute comparison for to here the wordes of mouthe in the extreme & last iugement / whan he shall pronounce the wordes of perpetuall dampnacyon, sayynge to the reprobate creatures: Go ye fro2 8 me for euer, 28 to be in perpetuall fyre, that is ordeyned for the deuyl & his aungels. The that now here the worde of god and be gladde to followe it / than they shall nat be astonyed of theyr owne partye herynge the wordes of dampnacion of the reproued people; whan our Lorde 32 shall come to deme all the worlde, the sygne of the crosse shalbe heuen, and so those that be true seruauntes of the lorde that was crucifyed / & at that day hauynge his conisaunce or signe, that is to saye, the crosse of penaunce, than may they have full sure accesse to 36 hym, theyr maister & Iuge / why ferest thou to take the crosse of shorte penaunce, wherby thou mayste come surely to the perpetuall joyfull kyngdome / in the vertue of the crosse is spirituall helthe & lyfe, protection from oure enemye / & infusion of heuenly swetnes / the 40 strength of mynde, the ioy of the spirite / there is profitable & excellent vertu with perfeccion of holynes of lyuinge. There is no helthe of the soule ne hope of heuenly lyfe / but by the vertu of the crosse / and therefore take the crosse of penaunce, & folowe Iesu thy leder into 44 euerlastyng blysse. He hath gone before the, berynge the crosse / & 1 leaf 37, sig. F. iii. 2 Orig. fro-3 leaf 37, verso.

therupon for thy loue suffred deth / than take the crosse of tribulacion, sikenes, or other diseases, & desyre to suffre deth for his loue / if thou wilt be assembled to hym in pacientlye sufferynge peyne, trybulacion & deth / than thou shalt be pertener of his plesure, 4 consolacion, & perpetuall lyfe & ioy. Than beholde what vertue cometh by the holy crosse / & what habundaunce of grace by the ardent desyre to suffre deth for the loue of our lorde. There is none other way to come 1 to lyfe & inly peas / but by the way of the crosse 8 of penaunce & contynual mortificacion of our rebellious sensual partis. Go whether so euer thou wylt, & enquyre what soeuer thou desyrest, but thou shalt neuer anowe the vnder the fende a more excellent & sure way than by the way of imitacion of the holy crosse / Dispose thy 12 selfe & order every thynge after thy propre wyll & desyre / & thou shalt fynde thou must ever suffre other frely & by thy wyl, or violently & agaynst thy wyll; & so thou shalt nat anoyde the crosse, outher sikenes & peyne in thy body / orellis by tribulacyon in thy 16 soule. Somtyme our lorde deleth with the as he wolde forsake the / and somtyme by his wisdome he suffreth the to be injured & vexed of thy neyghbor, & somtyme of thyn owne selfe; and there is no remedye ne alienation, but thou must paciently suffre tyl it plese the 20 great phisicion to sende alegians & remedye to the. For he wyll that thou lerne to suffre trybulacion, that therby thou mayst be made more humble, & holy converte thy selfe to hym. There be none that perceyueth, or inly or hertly followeth the gloryous passion 24 of crist, as the that for his love or the profit of theyr soules hath had This cros of tribulacion is euer redy, & abydeth conformable peyne. the in enery place, & therefore thou maist nat anoyde it in any place; for if thou were secluded fro all the worlde / yet thou shuldest 28 haue experience of this crosse of trybulacyon in thyselfe. Converte thy selfe to those aboue the / orellis to those that ben vnder the / and about the, and loke within the. And in all those / thou shalt fynde the crosse of <sup>2</sup>temptacion and tribulacion / and therefore it is ex-32 pedyent to the euer to arme thy selfe with pacience, yf thou wylt haue inly peas and the crowne of perpetuall tryumphe and loye. Endeuoure thy selfe to bere this crosse of tribulacion pacyently / and it shall susteyne the myghtylye, and lede the to a joyfull ende, where 36 thou shalt neuer bere the burden of any kynde of tribulacyon or temptacion. If thou bere this crosse agaynst thy wyll / than thou berest a burden that more chargeth thy selfe / & therfore, in as moche as thou must of necessite bere it / applye thy selfe that thou paciently 40 susteyne it / and doute the nat if thou abjecte it / & put it away, but thou shalt have another, & parauenture a more heuy and greuous to susteyne: thynkest thou to auoyde that neuer mortall creature yet might escape? What saynt, fro the begynnynge of the worlde to this 44 day, hath come to heuen without this crosse of tribulacion? No, nat the sonne of god, oure sauyour, the whiche from his firste comynge

<sup>1</sup> leaf 38, <sup>2</sup> leaf 38, verso.

into this worlde vnto his departynge, was nat the space of one houre alvenate from the peyne of the crosse and trybulacion. It was behouable that cryst shuld suffre deth and aryse agayne / and so to 4 entre into his glorye. How shuldest thou, synfull creature, thynke that thou shuldest go to heuen by any other waye than by the playne / ryght and hygh kynges waye, that is to saye the waye of the crosse? Desyreste thou to come to heuen by pleasure & Ioye? 8 Nowe seth the ledar of lyfe, with all his martyrs, have paste by the way of trybulacion and the crosse, who so ever intende to come to heuen withoute the way of trybulacion & the crosse, they erre from the ryght waye, for all the way of this mortall lyfe is full of myseres 12 & crosses of tribulacion. And euer the more a soule profiteth in vertue, the more peynfull crosses and greuous trybulacions it shall fynde, partly for the fende assaileth more fiersly those persons whom he seeth encrese more in vertu. The seconde cause is / for the more 16 strongly a soule encreasith in vertu, the more desyre it hath to be eleuate frome the incommodytees of this temporal exyle, and to be at lyberte in the perpetuall ioy & propre countrey. But the soule thus vexed with manyfolde affeccion, may syngulerlye be reconfortyd 20 whan it perceyueth that, every trybulacyon pacyently and by grace ouercome, it shalbe rewarded with the frute of euerlastynge lyfe. And ever the body is punysshed with peyne and trybulacyon, the more shal the soule receyue of spirituall strengthe & consolacion.2 24 And somtyme the soule is so reconforted in adversite and tribulacion that it wolde nat be without them, considerynge that therby it is made confortable to oure sauyoure Cryste. And also it consydereth well that the more peyne and tribulacyon it may suffre for his love / the 28 more acceptable it shalbe in his syght. Howe may this be, that man by pacience suffereth and desyreth that nature fleeth / and hateth? nat by no vertue in man, but by the synguler grace of Iesu cryste. It is not the naturall appetite of man to loue / and suffre a peynefull 32 crosse, to chastyse the bodye / and subdue it to the seruyce of the <sup>3</sup>spirite, to fle honours / & gladly accepte repreues & iniuries, to dispyse hymselfe and desyre to be dispysed, paciently to suffre all aduersitees, with shames & repreues / & to desyre no prosperite in 36 this worlde. Beholde thy selfe well / & thou shalt well perceyue that if thou have those thynges aforesayde, thou hast nat them of thy selfe; but if thou wilte applye thy selfe & haue confidence in god, he shall sende the fro heuen, that thou shalt have these vertues; & 40 also thy sensuall partys with the worlde shall be made subjectes to the / & if thou wylt arme thy selfe with the quycke feith & the crosse of iesu cryst, thou shalt nat nede to fere the enuyous subtylte of the feende / than prepare thy selfe as a feythfull seruaunt of iesu criste, 44 to bere his crosse constantly / consideringe how he, thy lorde, dyd

1 leaf 39. <sup>2</sup> consolation, orig. <sup>3</sup> leaf 39, verso.
IMITATION.

bere it for the psynfully & mercifully; order thy selfe to suffre mani

aduersitees / iniuries & wronges in this miserable life, & so thou shalt have hym with the where so ever thou be, also thou shalt fynde hym where so euer thou hyde the. Than if thou desyre to be dere & a frende to thy redemer, & haue parte of his consolacion / 4 desire affectually to drinke with hym of his chalys of trybulacion; desire no consolacion ne prosperite but at the wyll of god, & order thy selfe to suffre tribulacions / & repute them as the moost speciall consolacyons / for they be the redy meanes to come to the heuenly & 8 perpetuall consolacions / whan thou comest to that degre of pacyence, that tribulacion is swete & plesaunt to the for the love of God / than exteme thy selfe in good state / and that thou hast founde paradyse in erth / And as longe las it is greuouse to the to suffre, & enforceth 12 thy selfe to fle tribulacion, so longe thou art nat in the perfyte state of pacience; and wheresoeuer thou fleest, thou shalt fynde trybulacion nere that followeth the. If thou ordir thy selfe ever to suffer paciently & to have remembrance of thy dethe / than thou shalt perceyue thy 16 selfe in good state, & also in quietnes & reste. If thou were so perfite that thou were rauysshed spiritually with Paule into the thyrde heuen, thou shuldest nat be sure therebye to be without adversite. For our sauyour, spekynge of Paule, saythe: I shall shewe hym howe many 20 thynges he shall suffre for my name. Than if thou wylte serue and loue thy lorde perpetually, thou must nowe suffre & say many tymes to thy selfe: wolde to God I were able to suffre for the name of my swete lorde Iesu. For thereby thou shuldeste gyue occasyon of 24 speciall edificacion of thy neyghboure, great glorye to thy selfe, and exaltacion of gladnes to the holy aungels. All people in maner recommende pacience; but there be fewe that wyll vse it. Thou that takest great labours on the, and sufferest moche for the loue of the 28 worlde / and worldly thynges, by great reason thou shuldest be glad to suffre a lytle for the loue of the moost true louer, criste. And euer the more thou mortifye discretely thy selfe, the more thou begynnest to lyue in the sight of god. There is no persone apte to 32 comprehende heuenly thinges without they submit their selfe to suffre aduersyte for the love of criste. There is nothynge more profitable for thy selfe & acceptable to god, than to be pacient & glad to suffre for the loue 2 of hym. And if prosperite & aduersite 36 were put in thy election, thou shuldest rather chose aduersyte / than desyre to be recreate with many consolacions; For by adversite thou arte made conformable vnto Cryste & all his seyntes. Our meryte & perfeccion of state standeth nat in great, plesaunt, & delectable 40 consolacyons, but rather in greuouse temptacions & tribulacions, & penalite of lyfe. If there had be any more expedient meane to the helthe of man / than to suffre peyne / & tribulacion, our lorde crist wolde haue shewyd it by wordes & exaumples. But he exorted his 44 disciples / & all other that wolde followe hym to heuen, to take the

<sup>1</sup> leaf 40. 2 leaf 40, verso,

crosse as the moost medyate meane to followe hym, sayinge, who that woll follow me to heuen, they must denye theyr owne selfe, forsakinge theyr propre wyll, & take the crosse of penaunce & folow me. After 4 all these thinges redde & perfitlye serched, it foloweth as a fynall conclusion that it is behouable to vs to entre into the kyngdome of heuen by many tribulacions.

### ¶ Here begynneth the .iii. boke.

8 The firste chaptre conteyneth the inwarde spekynge of our lorde Iesu criste to mannis soule that he hath specially chosen.

O, sayth suche a feythfull soule, I shall attende / & here what our lorde shall speke in me / blessyd is that soule whiche herith our lorde god speke in it / and that conceyueth of his mouth a worde of consolacion. Blessyd be the eris that here the styll spekynge or rownynge of almyghty god / and pondereth nat the 16 dysceytfull callynge or pryue mouynge of the worlde / blessyd be the eres that rest nat in the flaterynge / or wordly voyce outwarde flowynge, But rather herynge trouth that spekith and enfo[r]meth mannes soule inwardly. Blessyd be the eyen that be shytte to the delectable syght of 20 outwarde or wor[1]dly thynges, and that gyue hede deuoutly to gostly thynges. Blessyd be they that by grace and by the lyghte of soule perceyue the true inly entent of scripture, & that prepare them dayly by exercyse of soule to conceyue the celestiall prinetees. Blessyd be 24 they that labour busilye in soule to beholde & loue god almyghty & his pleasure in all thynges, & for that anoyde from them all wor[1]dlye busynes or desyres that let such deuocion. O thou, my soule, attende & gyue hede to the premysses, and shyt thy senses or sensuall partes, 28 that thou mayst here gostely what thy lord speketh in the inwarde inspiracion. The lorde & louer saith to the, I am thy helth & peas & lyfe euerlastynge, Ioyne and knytte the surely to me / & thou shalt fynde rest and peas of conscyence and, after this, euerlastynge peas 32 & lyfe. Forsake the loue of foule & transetory & erthly thynges, &

dilygently seke euerlastynge thynges. what be all temporal thynges but disceyuable, and what may any creature helpe the if thy lorde god that made the forsake the / wherfore refuse thou all wordlye

36 thynges, & ioyne and cleue by clene and stedfast loue and seruyce to almighty god, thy redemer, that thou <sup>2</sup> maist hereafter attayne the eternall felicite in heuen.

<sup>1</sup> leaf 41, sig. G. i.

<sup>2</sup> leaf 41, verso.

¶ The seconde chaptre, howe treuthe speketh inwardly to mannes soule without noyse.

Denoute soule, after that it hath harde the swete instyllaunt A spekynge of his lorde god, as a man inflamed with lone, desyreth 4 more longer speche with our Lorde, sayinge with the Prophete Samuell thus / Speke, good lorde, for thy seruaunt is redy to here the / I am thy seruaunt, gyue me vnderstandynge to knowe thy commaundementes & sayinges. Bow & make my hert & soule to fele 8 & folow thy wordes, & instyll into my soule thy holy techinge & wordes, as the dewe droppeth vpon the grasse. I say nat as the chyldren of Israell sayd to Moyses: Speke thou to vs & we shall here the gladly; let nat our lorde speke to vs lest we dye for drede. So 12 be it nat with me, good lorde. But rather I beseche the humbly & desirously with the prophete Samuel that thou vouchesaue to speke to me thy selfe. I shall here the. Let nother Moyses ne none other prophet but thou, good lorde, the inwarde inspirour of all prophetes, 16 speke to me & in me, For thou only without them maist perfitly teche They without thy goodnes can nat profyte me. They may well profer & vtter thi wordes, but they cannot gyve the spirite of vnderst[and]ynge; they profer fayre wordes, but if thou worke nat 20 with theym, they make none ardoure inwarde; they shewe fayre letters & wrytinges, but thou alone openest theyr sense; they profer great misteries, but thou alone openest the clere vnderstandinge of them. <sup>1</sup>They shewe thy commaundementes to be fulfylled, but thou 24 alone helpest vs by thy grace to perfourne them. They shewe vs the way that we shulde walke in, but thou alone doest comforte vs to go ther in; they worke only withoutforth, but thou only illumyniit within forth. They only water outwardlye / but thou gyuest vs the 28 frute of grace & good workes. They crye & speke to vs in outwarde wordes / but thou gyuest vnderstandinge of that we here: wherfore I beseke the that I may here the speke to me / & nat moyses, lest I dye & be voyde of the frute of good lyuynge, if I be only outwardly 32 monisshed & nat inflamid inwardly, that nat thy worde be only herde / & nat fulfyllid indede / knowyn / & nat loued / beleued & nat kepte / & so be to me dampnacion / speke thou, good lorde, to me & thy seruaunt shalbe redy to here the; for thou hast the wordes 36 of eternall lyfe shyt in the. Speke to me, I beseche the, the wordes of consolacion & comforte to my soule, & to the amendement of my lyfe to thy euerlastynge laude & praysinge in heuen.

¶ The .iii. chaptre, howe the wordes of God shulde be 40 mekely herde / & howe many ponder them nat in theyr conscience.

<sup>1</sup> leaf 42, sig. G. ii.

OUr lorde speketh to his denoute seruaunt, sayinge thus / My sone, gyue hede to my wordes; they be full swete, precellinge all wisdom & cunninge of philosophers & wyse men of this worlde; my 4 wordes be spirituall & gostly lyfe / & nat paisible in mannis mynde / they be nat to be applyed ne drawed as vaine complacens / but to be harde stedfastly in sylence land peas of soule, and to be taken with all humilyte & desyre of the soule. The deuoute seruaunt of god 8 answereth his lorde god thus, sayinge to hym, Blessyd is that man that thou doest enfourme and teche, good lorde, to vnderstande thy lawes & commaundementis, that thou mayst so spare hym in the day of thy wrath fro thy indignacion,2 that he be nat lost without 12 comforte in the lande of dampnacion. Oure lorde sayth agayne: I have taughte prophetes, with other fro the begynnynge of the worlde hytherto; & yet I cesse nat to enforme men / but many there be that be harde & defe to here my wordes. Many here more gladly 16 the worlldly spekynge / than godly or gostlye spekynge. Many folowe gladly theyr flesshely appetytes of theyr body / than the pleasure or commaundement of god. The worlde promitteth & somtyme gyueth vs temporall thynges and lytell of valure, for the whiche we 20 serue it with great desyre. But God almyghty promytteth & gyueth vs hye thynges & eternal, & yet men be dulle & slowe to his seruyce and to attayne such rewardes as he promytteth. who so serueth & obeyeth god almyghty in obseruynge his commaundementis, as it is 24 obeyed to wordly prynces & maysters? Almoste none / for a lytell fee or prebende great Iourneys & harde labours be take an hande for such wor[1]dly lordes, & for the eternall lyfe skarsly we may any labour or any hardnes suffre. So a vyle pryce is busily sought, & an excel-28 lent rewarde is put vnder. For a peny to be gotten or won, we wyll lightly put our body & soule in icoperdy & auentucre, & for a vaine 3thynge & a lytell promyse we gyue ofte our selfe day and nyght to great fatygacyon / but alas, for god almyghty, that is euerlastyng 32 goodness & rewarde of ryghtwyse people / for the vnspectable & inestymable Ioy in heuen / or for the hye honour & glory intermynable for to be had in rewarde in heuen / we dysdeyne & be slowe to suffer a lytell fatygacion / Be thou ashamed, sayth our lorde god to 36 slowe folke, and repreue them with theyr seruyce, that worldly folke be founde more dylygent to theyr perdycion / than be to euerlastyng lyfe / they ioy more in vanyte than other in trothe or stedfast thynges / & yet they be ofte frustrate of that that they truste vpon / 40 but the promyse of our Lorde god deceyueth no man / for he is true & faythfull all his wordes & behestys to suche folke specyally that serue hym vnto theyr ende / I am, sayth he, the rewarder of all good folke, and the prouer and helper of all deuoute men / wryte 44 my wordes, sayeth he, in thy herte & thynke vpon them / they shall be to the right necessary in tyme of trybulacyon / Thou shalt vnderstande in tyme of my vysytacyon these thynges that thou redist

leaf 42, verso.

2 Orig. indignaciou.

3 leaf 43, sig. G. iii.

before & vnderstande nat / I am wonte to vysyt, sayth our lorde, my seruauntes in two maner wyse / that is to say, by probacyon and consolacyon. I proue them dayly by rebukynge theyr vyces & defautes / and I comforte them agayne by exortacyon to vertu and 4 to the encrese of grace / He that hereth my wordes and dispyseth them / hath that shall iuge hym in the last day.

¶ The .iiii. chapter, how by prayer we may opteyne to deuocyon.

Thou, good lorde, arte all goodnes / I am nat worthy to speke to the, the eccellence is such. I am the moost poore seruant & the, thy eccellence is such. I am thy moost poore seruaunt & moost abiecte worme, moost poore & contemptyble of all other, for I am very noughte / nothynge hauynge, ne nothynge of valour / thou 12 alone, good lorde, art god ryghtwyse & holy / thou arte almyghty / thou gyuest all thynge, thou fulfyllest all thynges / leuynge all on'y the synfull voyde of grace / haue mynde, good Lorde, of thy merytes & fulfyll my herte with thy grace, for thy workynge is neuer voyde / 16 Howe may I lyue without great anguysshe & perplexyte in this wretched lyfe, but if thy grace & mercy comforte me / wherfore I beseche the that thou turne nat thy gracious face of helpe from me / tary nat thy visytacion from me, withdraw nat thy swete consolacion 20 fro me / that nat my soule be aryfyed & be made as drye erthe, without the moystoure of grace / good lorde, teche me to knowe & fulfyll thy wyl, teche me to lyue humbly and worthely in thy pleasure, for thou arte all wysdom, in the whiche thou knewe me before 24 the worlde was, and before I was brought into this lyfe by naturall byrthe.

¶ The .v. chapter, how we ought to beleue truth & humilite before god here.

On, sayth our lorde, walke before me alway in truth & symplycite [of] herte, & all doublenes auoyde from the; in suche wyse do alway seke me / he that walketh before me and alwey in trouth shalbe safe from all perylles / & Ieoberdyes / & trouth shal delyuer 32 hym fro deceyuours & from the detraccion of yll men / And if trouthe de²lyuer the, thou shalt be very fre from the vayne wordes of men in this worlde, & shall nat set by them / it is true, sayth a deuout soule to god, that thou sayst; be it done after thy sayinge / thy trouth teche 36 me / kepe me & brynge me to saluacion & good ende, & delyuer me from all euyll affeccyon / from all inordynate loue, so that I may walke with the, good lorde, in lyberte & fredom of herte / Truth sayth agayne to such a soule, I shall teche the thynges that be rightwyse 40 & plesaunt before me / Remember thy synnes past with great dis-

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leaf 43, verso.

<sup>2</sup> leaf 44.

pleasure and heuynes, and repute the nat any thynge of valoure for any good dede that thou haste done / Thynke verely thou arte a synner bewrapped and bounde in many passion & synnes, thynke that 4 of thyn owne selfe thou art nought & soone turnest to that that nought is, thou arte soone ouercom with synne, thou art soone troubled & ofte broken with passyons of synne, thou hast nothynge of thy selfe that thou mayst magnyfy thy selfe of / but many thinges 8 thou hast / wherfore thou oughtest to vylypende the / for thou art more feble than thou knowest thy selfe / therefore let nothinge that thou doest seme to great of pryce / of all thynges that thou doest esteme nothynge precious or in valour, or in reputacyon & laudable / 12 but that thynge that is eternall, so that the euerlastynge trouth be pleasaunt to the before any thinge ellys / & that all vylyte or synne, specially thyn owne synne & foulenes, dysplease the so that nothyng be to the so odyous / as synne & wyckydnes, the whiche ought to 16 displease the more than the damage or losse of any other worldlye thynge / Some there be that 1 walke nat clerely before me / but they be led by pryde & curyosyte to serche & knowe my secretys & the hye thynges of my godhed / & so they be neclygent about themselfe to 20 knowe theyr synnes & gostly helth; such persons fall oftentimes into temptacions & greuous synnes lefte to them selfe, for theyr pryde & curyosite that they followe / drede thou therfore the iugementes of God & the importable wrath of god almyghty / dyscusse nat ne 24 enserche the marueylous warkes of god, but consyder thou well thy synnes & wickydnes, how ofte & in how many great thinges thou has offendyd & trespassyd ayenst god / & how many good thinges thou hast lefte vndon of rechelesnes / some folke ther be that bere 28 theyr deuocyon all in bokes / some in Images and some in outwarde tokens & fygures / some ther be that bere me in mouthe, ofte namynge me in worde, but lytell in herte / and some other therbe / that have theyr intellectyon or reason clerely illumyned with the lyght of vn-32 derstandynge, & theyr affecte so pourged of erthely thinges that they alway aspyre to eternall thynges, greuously berynge to here commenyng of erthely thynges / takynge but scarsly of such thinges as be necessaryly requyred to natural lyfe / such knowe what the spyryte 36 of trouthe speketh in them, the which techeth them to despyse erthely thinges & to love hevenly goodes / and to despyse the worlde & worldly thynges, and to desyre euer heuen and celestyall thynges.

## ¶ The .vi. chapyter, of the marueylous desyre and affecte of the loue of God.

<sup>2</sup>O Thou fader celestiall, the eternall fader of my lorde iesu criste, I loue the & blesse the, for thou hast vouchesaue to remembre & beholde me louingely with thy gracious consolation. O thou fader 44 of mercy & god of consolation, I thank the that thou comfortest me,

<sup>1</sup> leaf 44, verso.

<sup>2</sup> leaf 45.

vnworthy to have any consolacyon. I blesse & prayse the alway, with thy only begotten sone & the holy goste without ende / whan thou, good lorde, my louer, as thou arte of all mankynde, shall come into my herte, all my inwarde partes shall ioy. Thou art my ioye / 4 thou arte my hope / & refuge in the tyme of my tribulacion; but for as moch as I am imperfite of vertu & feble in loue, Therefore I haue nede to be comforted and helped of the; wherefore I besech thy endeles goodnes to vysyte me oftymes / and instructe me with thy 8 holy disciplenes and techynges. Delyuer me from passions / & helpe my hert fro all inordinat desires & affections. Se that I inwardly be purged & eleuate from wor[1]dly affeccyons, and may be made apte / and able to loue the, good lorde, spiritually stronge in pacience to 12 suffre for the / and stable by perseueraunce in goodnes. Loue is a great thynge & an excellent vertue / that maketh enery greuouse & harde thynge light / swete / importyble thinge easye to bere / and bitter thynges swete & sauorable. The lone of iesu, perfyghtly im- 16 prynted in mannes soule, maketh a man to doo great thynges, and exorteth hym therafter alway to desyre more and more perfyght thynges. Goostly loue desyreth euer to ascende to heuenly goodes, & vilypendeth all erthly thinges, 1 his necessaries saued. Suche gostely 20 loue coueteth to be fre and alyenate from all wordly occupacions, lest that his inwarde syghte of soule be darked / or letted, ne his affeccion to goostly and heuenly thynges be letted from his liberte by wor[1]dlye thynges. Nothynge is more swete than is love / no thinge 24 is more stronge than loue; nothynge hygher / larger / meryer / fuller ne better in heuen / or erthe. For loue cometh of god : ne it may nat rest fynally in any creature lower than god / It maketh a man renewe / & ioye. It maketh a man fre in his soule, without any 28 retaynynge of synne. It maketh a man set noughte by wor[1]dlye goodes, but to departe with all that he hath to relyue the indignes / and myserye of other folke. Also it maketh a man content with that lytell that god sendeth hym, & nought to desyre that perteineth 32 to other; for he resteth aboue all thynge erthly, in one perfite goodnes; that is to say / in god almighty, of whome all other goodnes floweth & procedeth. Suche a persone beholdeth nat onlye the gyftes that be gyuen to hym, but he attendeth aboue all thinges 36 with loue and drede vnto god the giuer. Loue knoweth no mesure; but it incendeth the louer oute of measure. Loue maketh man to fele no hardnes, ne other burden layde vpon hym / and it maketh a man nat repute any labour that is impute to hym; it maketh any 40 man to desyre ouer his power / and might. It complayneth nat of impotencye any tyme / For it maketh a man to thynke all thynges possyble to hym and lefull. Loue therefore dothe, and may doo great thynges, where the louer lyeth nat nor defayleth nat. It maketh 44 a man gladlye to wake whan he is dulle and disposed to slepe / whan a man is wery it maketh hym nat to accompte it / whan a man is 2 leaf 46.

1 leaf 45, verso,

arted or troubled / it chaseth awey all trouble and fere inwarde / For as a quycke bronde or flame of fyre, if it be moued or blowen, it flameth vpwarde, so a gostely louer in troubles is lyfte vp by 4 feruoure of love to god: and so by the helpe of god almighty he ouerpasseth all suche peynes and tribulacions / He that is a gostely louer knoweth that the ardent desyre of mannes soule is a great crye in the ere of almyghty god / the which crye sayth inwardly to 8 almyghty god: Thou, good lorde, arte my loue / thou art all my desyre / and I am thy creature / delate my herte in thy loue, that I may lerne to taste by the inwarde mouthe of my soule howe swete thou arte in love / and what is to man to be lyquyfyed and molten in 12 loue, or to swymme therein. I am holden / and bounde in loue, so that I go aboue my selfe for great marueyle & feruoure of loue. beseche the, good lorde, that I may synge the songe of loue / & followe the, my louer, by vertuous lyuynge euer to ascende to the 16 in perfitnes 1 of lyuynge / so that my soule may be strengthed in praysynge of thy maieste by ioyfull loue of thy goodnes. I beseke the alwey that I may loue the more than my selfe, and that I may euer loue myselfe & all other that loue the, for the & in the, as the 20 lawe of love that thou commaunded monissheth. love is swifte / clere / pyteous / mery / and iocunde / it is stronge, 2 pacient / wyse / feythfull / longe abydynge / maulye, & never hyd, but alway redy / where so a man seketh hymselfe / there he falleth fro loue / for loue 24 is circumspecte, very make & religious / nat lyght, ne gyuyng hede to vayne thynges. Very loue is sobre / chaste / stable / quyet / and kept in his bandes. Also loue maketh a man subjecte and obedyent to his prelate. It maketh a man ferme / and stable in vertuous lyfe, 28 & to seme vyle and despecte, or unworthy in his owne sight. Also it maketh a man deuoute to god & kynde, & alway to beleue & trust in hym, though he have nat suche favoure or approximacion to his goodnes that perfighte folke haue. For no man here lyuynge may in 32 loue withoute langour & heuines. He that is nat alwey redy to suffre & to applye hymselfe to the wyll of god almyghty, his louer / he is not worthy to be called a louer / for it perteyneth to a louer to suffre gladly all harde & bitter thinges for his louer, and not to 36 declyne fro hym for any contrarious thynge.

#### ¶ The .vii. chaptre, how a true louer is proued.

that leueth or forsaketh the loue or the vertue that he hath begonne with for a lytle aduersyte or trouble / or that in such 40 tyme seketh lightly wor[1]dly consolacion / he is nat prudent ne stronge louer: for a stronge louer standeth stably in temptacion / & he gyueth nat hede ne place to the deceytfull persuasions of the enemye; he is nat broken by impacyence / by aduersitees, ne illuded or disceyued 44 by prosperous thynges. A wyse & a prudent louer ponderith nat the

<sup>1</sup> Orig. inperfitnes. 2 leaf 46, verso. 3 Orig. viii.

gyfte that is gyuen so moche as the loue of 1the gyuer. He conceyueth rather the loue of the gyner than the gyfte that is gynen, & prepondereth the gyuer before all thynges gyuen. A noble & very louer resteth nat in the gyfte that god almyghty gyueth, but in god, 4 that is the gyuer of all goodnes; that man is nat all disordred that somtyme lesse conceyueth or pondereth god almyghty or his sayntis, than he wolde do. For that good & swete desyre that a man somtyme perceyueth in his soule, is the effecte of grace gyuen to man in this 8 present lyfe, & a taste and sauoure of heuenly glory, to the whiche we may nat rest ouermoch by confidence or trust of soule; for it goeth / and cummeth mouable / & is nat permanent, a man to fight or stryue agaynst the euyll mocions of his soule, & to ouercome the suggestions 12 of the deuyll, is a token of vertu & of great merite. Se, therfore, what so euer thou art, that no stronge fantasies of any mater trouble the. Kepe styll thy purpose & right intencion of soule to god, & thou shalt not fall. Thinke nat that it is illusion that thou art 16 somtyme rauisshed in extasy or excesse of mynde, & so returned agayn to customable lightnes of hert. For thou sufferest rather suche discens agaynst thy wyl than wylfully. As longe as suche contrarious, disordred, or vayne thoughtes displese the, & thou 20 stryuest agaynst them whan they rise in the, it is to thy merite, & no losse or hinderaunce. I knowe, saith our lorde iesu to his louer, that the olde enemy to man doth alway his power to let thy wyl & desyre in goodnes, & to hynder & let the from all good & deuoute 24 exersyse; as fro the worship that thou art bounde 2 to honour me with, & my saintes, & fro the meditacyon or remembraunce of my passion; fro the remembraunce of synnes with bitternesse of soule; fro the preservacion of thy herte fro euyll, and from wyll to profite 28 in goodnes & vertue. Many ydell & euyll thoughtis he suggesteth to mannis soule, to make hym both lothe & wery with prayer & other vertuous exercyses: low confessyon displeseth hym greatly / & if he may, he wyll let a man of his communion. Set nat by hym, ne 32 beleue hym nat, for he leyeth before the many snares of disceyte. whan he sheweth to thy soule evyll thinges or vnclene, Dispiteously say to hym, go fro me thou foule wicked spirite. Thowe workes that bryngist suche foule thinges to entyse me. Be thou ashamed, 36 for thou arte foule of thy selfe; go fro me, thou false disceyuer of mankynde / thou shalt haue no parte in me; For my sauyour iesu shall stande with me in my defence as a stronge warriour, to thy confusion. I had leuer dye & suffre all maner peyne, than to consent 40 to the. Holde peas, & cese of thy temptacions; I wyll no more here ne gyve hede to the, thoughe thou vexe me neuer so moche, For almyghty god is my helper, whom I drede. He is the defender of my lyfe, vpon whome I truste; ye, if the strength of castels with-44 stande me, I shall nat drede, For our lorde is my helper / and redemer. Fight & stryue agaynst suche intysementes as a good 1 leaf 47, sig. H. i. 2 leaf 47, verso.

knyght; if thou somtime be ouercome by thy feblenes or frailte, take than more comforte & strengthe of soule than thou didest before, trustinge therby to have the more large grace & comfort of god; & 4 beware 1 the after of pryde & vayne glory, for therby be many led into erroneous wayes, & fal into vncurable blindnes of soule. So that thou, therfore, beware & humble the agaynst the presumcion of such persones.

8 ¶ The .viii. chaptre, howe grace is to be hyd vnder the palle of humylyte.

Sonne, sayth the wise man / it is more sure / & profitable to the to hyde the grace of democion summer to the 12 wor[I]dlye. Auaunce nat the of it / ne speke nat of suche grace to other, nor magnifye thy selfe therby; but thou shuldest rather dispyse thy selfe, and drede lest thou be vnworthy to haue it, or sone by thy neclygence to lese it. Man shulde nat cleve or trust to 16 moche to such affeccion, which may soone be turned to the contrarie. Consider well whan thou hast such grace, howe wretchid & nedy thou were before thou hadest grace / nor the profyte or encreace of spirituall lyfe is nat only whan thou hast the consolacion of grace, 20 but whan thou with humylyte sufferest the subtraccion of the same, so that thou leve nat the prayer, ne other good dedes: but with all thy vnderstandynge & dylygence do thy best, whan thou felest such subtraccion or dulnes in the, to recouer the consolacion of grace. Many 24 there be that be very dulle and impacient whan adversate falleth to them; the way & lyfe of fortune of man is nat euer in his power & eleccion, but of the goodnes of god ys all that we haue, the which doth conforte whan he wyll, & as moche as he wyll / & whom he 28 wyl, as his pleaure is, & no more / some persons have distroyed them-<sup>2</sup> selfe by indiscrete desyre of grace of deuocion, for they have disordred theyr strengthe of soule ouermoche, nat ponderinge theyr exyle & pore lymytes of reson, but rather followed the desyre of hert / & 32 therfore for as moch as they presumed higher thinges than goddes pleasure was that they shulde attayne to, therefore they lost theyr grace before had / And so they be made & lefte nedy & vyle, that presumed to entre the secretes of heuen / that they may lerne nat to 36 presume vpon them selfe, but alway with true humylyte to trust to god almyghty. Suche persones as be beginners, & be nat yet perfite in the way of vertue & in our lorde god / may lightly erre & be deceyued but if they followe the counsell of discrescion, or discrete 40 persones. Suche persones as lene to theyr owne wytte, & so folowe it, & refuse the discrete wayes of suche as have longe exersysed the wayes of vertue, fall into great inconvenientis fynally. Such persons as be wyse in theyr owne sight, wyll seldome be rulid humbly by 44 other. Better it is to a man to haue lytell wisdome or cunnynge

<sup>1</sup> leaf 48, sig. H. ii. . <sup>2</sup> leaf 48, verso.

with humylyte, than to have great cumnynge with pryde or vaine glory. Better it is to the to haue lytell, than to haue moche with pryde & dampnacion: he lyueth nat discretely that gyueth hym all to lightnes & vayne gladnes, forgetyng hym selfe & the drede of god, 4 nat dredynge to lese grace. Also he is nat wyse ne vertuous / that in tyme of aduersyte or other hardnes, dispayreth & trusteth nat stedfastly in god. He that in tyme of peace wyll lyue to sykerly withoute drede of all parellys / he shall be founde to dred full and 8 vnredy in tyme of batayle / & man wolde alway abyde humble & lytell in his owne syght, & dylygently awayte on hymselfe / he shuld nat so soone fall to synne & offence of god / good & holsom counceyll is a man after that he hath conceyued the spyryt of deuocion and 12 charyte, to thynke howe shuld he do, & what shulde falle to hym in the absens of suche deuocyon; whan suche a case happeth, let a man gader that such grace and lyght may returne agayne to hym by the honour of god, which withdrewe fro his consolacyon a season to 16 shewe his power, & for mannes wele / it is more profytable to man somtyme to be lefte to hym selfe, and to lacke suche grace & comforte / than alway to have such prosperous thynges at his wyll / For a man is nat reputed to be of more meryte or vertu in the syght of god / if 20 he haue many vysyons or consolactions gyuen hym / or if he haue clere vnderstandying of scrypture / or if he be auaunsed by great & hye promocyon / but than he is of great meryte, & greatly in the fauoure of god almyghty, if he be perfyte in mekenes & fylled with charyte, 24 alway sekynge the honour of god in his dedes / with contempte & despysynge of hym selfe as wel in the syght of other men as in his owne, couetynge more in humyliacion than to be honoured.

# ¶ The .ix. chapter, how a man shuld nat repute hym 28 selfe of any valour but vylypende hym.

Ood lorde, I speke to the of my presumpcion, natwithstandinge I that I am but puluer & asshes, if I repute my selfe any better / thou & thy wordes agaynstande me / also my synnes bere true testy-32 mony 2agayne me, ne I can nat agaynesay them / and if I wyll vylypende & despyse my selfe, & nat repute me any thynge worth, as trouth apereth in me, than the grace of my lorde god shalbe to me mercyfull, & his lyght nere me, and my humylyacyon and obedyence 36 shalbe turned after this lyfe into euerlastynge exaltacyon and auauncement / There, good lorde, thow shalt shewe me to my selfe, verely what I am, what I was, and where I came / for I was & am nought, and know it nat: if I be lefte to my selfe without thi 40 helpe, good lorde, than I knowe my selfe to be nought and full of infyrmyte / and if thou, good lorde, wylte beholde me with thy grace and consolacion, anon I shalbe made stronge, & be fulfylled with a newe ioy, & great marueyle it is that I, a wretche that alway of my selfe 44 leaf 49, sig. H. iii. 2 leaf 49, verso.

44 ouer all.

fall downewarde & may nat ryse agayn, & by thy grace so sodaynly araysed agayne and so benygnely lyfte vp and halsed of the / This is thy charyte & grace which preventith & helpeth me in many necessytes, & kepeth me busyly from greuous peryls & many euyllys / I lost my selfe by inordynate love of my selfe, & in sekynge the agayne and in louynge the agayne I have bothe founde the & me / and of thy clene, protounde & depe love I am lyquyfyed & knowe verely my selfe nought / For thou, swete lorde, doest to me over my merites & over all that I coulde hope to have of the / blessyd be thou, good lorde, for though I be vnworthy to any goodes / yet thy infynyt goodnes cesseth never of well doynge, ye to such persons as 12 be vnkynde & farre fro the / make vs to be holye 'converted to the, good lorde, that we may be kynde / humble / meke / and devout to the / for thou alone art our helthe / vertu and strenthe.

¶ The .x. chapter / all that we have or do is to be referred to god / as to the ende of every thynge.

One, sayth our lorde to vs, I ought to be thy last & souerayn One, sayth our lorde to vs, 1 ought to the sayth our lorde to vs, 1 ought to the one of the order of the orde be purged thyn affeccion, that is oftymes euyll bowed downe? to it 20 selfe & to other creatures / if thou seke thy selfe in any thinge / anon thou faylest in thy selfe & waxest dry, wherefore to me referre all thynges / for I am he that have gyuen all thynges / consider all thynges as wellynge & springynge out of the hyest & moost souerayne 24 god, & therfore they to be reduced to me as to theyr oryginall begynnynge / of me lytell & great / pore & ryche, drawe quycke water as of the well of lyfe, & who seruith me wellingly shall receyue grace for grace / But who that hath glory without me / or hath delectacyon in 28 any pryuate good / shall neuer be stablysshid in very Ioy, ne delyted in hert / but shall be lette in many maner of wyse & anguysshed. wherfore thou oughtyst to ascryue to thy selfe no maner of good / thou shuld nat commende nor more repute thy selfe for any goodnes 32 that thou hast / who euer thou be, but referre all goodnes that thou hast to god almyghty, without whom we have nothynge / god of his goodnes gave vs what we have, & therfore he requyreth the same to be consydered of vs with thankes to be gyuen agayne vnto hym / 36 This is the very way to exchew3 from vs the synne of vaynglory / if so be that trewe charyte and heuenly grace enter into man / no enuy ne dysdayne of any person / nor pryuate of mannes selfe shall have place in hym / For grace and very charyte overcometh all 40 suche vyces, and it delateth & enflameth mannes soule to god & to our neyghbour. if we perceyue & vnderstande well, we shulde only ioy & hope in our lorde god, and in no wyse in our selfe / for no man is good of hym selfe but god alone, which is to be loued and blessyd

. 1 leaf 50. 2 Orig. downe. 3 leaf 50, verso.

¶ The .xi. chapter, howe it is full swete to serue god to hym that forsaketh the worlde truly.

Owe, good lorde, I shall repete my speche to the and nat cesse / I shall speke in the erys of my lorde god and kynge that is in 4 heuen / how great is the multytude of thy swetnes / which thou haste hyd and hydest, good lorde, for the tyme, from theym that lyueth here vnder thy drede / and to thy perfyte louers and seruauntes thou shewest the Ineffable contemplature swetnes of thy godhede / 8 in this thou, good lorde, hast shewed thy great charite, that, whan I was nat, thou madest me / and, whan I erryd and went out of the way, thou broughtest me agayn, commaundynge me to serue and to loue the / O well of perpetuall loue, what shall I say of the / how 12 may I forgette the / whiche so louyngely doste remember me / and where I haue perysshed, thou, good Lorde, hast shewed thy mcrcy to me ouer my hope and rewarded me aboue my meryte / what thankes shall I gyue to the for this grace gyuen me / It is nat gyuen 1 to all 16 men to forsake the worlde & to take vpon them a solytary lyfe / It is no great thynge me to serue the, good lorde, to whom all thy creatures be bounde to serue & plese. But rather this is to me a great thinge & maruelous that it pleseth thy goodnes to receive me to 20 thy seruice / & to ioyne, so pore & vnworthy as I am, to thy welbe-loued seruauntes. Lo, all thinge that I have, & that I may do the seruice of, is thyne / & therfore I can gyue the nothynge but thyn owne / Heuen & erthe with theyr contentes that thou hast ordeyned 24 to helpe man, doeth dayly fulfyll thy commaundement after the ordre & forme that thou hast ordeyned them to. Also, thou hast ordeyned aungels to helpe & comforte man. But aboue al this thy selfe hast vouchsaue to serue man, promittynge to gyue the to man. what shal 28 I gyue agayne to the for those & for a thousandefolde benefaites that thou of thy grace & goodnes haste gyuen to me. Graunt me helpe & grace to serue the, good lorde, all the dayes of my lyfe, & at the leest that I may one day serue the worthyly. Thou arte worthy to haue 32 all service / all honour / & eternall laude & praysinge. Thou arte my very lorde god / & I am vnworthy and pore seruaunt / I am bounde to serue the with all my strengthis, & neuer to be wery of thy seruyce & praysynge, so I desyre & wolde it shulde be. Thou, good lorde, 36 fulfyll that I want of my partye. Great honoure & glory is to serue the & to forsake all erthli thynges for the. They that gladly & wyllyngly do submytte them to thy seruyce shall have great grace, and they that forsake all wordlye busynes / & do chose 2the harde and 40 strayte way for thy loue, shal be refresshed with the swete consolacion of the holy goost, shall have great liberte of soule. O thou thankfull & ioyfull subjection<sup>3</sup> & service of god wherby man is made fre from synne & holy in the sight of god. O thou holy & hye state of 44 religion, which maketh a man egall to aungels / pleasaunt to amyghty

<sup>1</sup> leaf 51. <sup>2</sup> leaf 51, verso. <sup>3</sup> Orig. subteccion.

god and dredfull to deuyls & honourable to all feythfull folke. O thou seruyce, worthy alwey to be desyred & halsed / wherby almighty god is gotten, & euerlasting ioy & gladnes gotten.

## ¶ The .xii. chaptre, The desyre of herte is to be examined & modered.

Onne, saith our lorde to his louer, thou must yet lerne many thynges that thou hast nat yet well lerned / that is to say, that 8 thou order thy desyre / & affeccion alwey after my pleasure, so that thou loue nat thyn owne desyre or profite, but that thou [be] in all thinges a couetous louer & a follower of my wyll. thou hast many desyres rysynge & mouynge the; but consider well whether thou art moued in 12 them for myne honour only, or more for thy owne analye or profite. if I be the cause of thy mouynge, thou shalt be wel content what so euer I sende vnto the / & if any thinge be hid in thy desyre of thyn owne will or sechynge, so that thynge is it that anoyeth and greueth 16 the outwardly & withinforth bothe / beware therof that thou lene nat to moche to thyne owne desyre / me nat counseled; that same thinge that before pleased the / displeseth the afterwarde. Euery thynge that man desyreth is nat to be followed shortly / ne every contrarious 20 affection that 1 man lotheth or hateth is to be fled at the firste. It is expedient somtyme to vse a brydell restraynynge in good affeccions & cunnynge or other businesses, & of indiscrete behaviour folowe the distraccion or brekinge of mannis mynde / that thou by thy indiscre-24 cion be nat an occasion or sclaunder to other; Also that thou be nat sodaynly troubled or inquyete by other mennes resistence. It is somtyme behouefull to a man that he vse vyolence & resist his sensuall appetite, & nat to give hede what it desyreth & what nat: but rather 28 indeuor hym that it be subjecte by vyolence to the soule / this sensuall appetite is to be subdued by disciplyne to the soule, vnto it be made redy to obey in all thynges to reason, vnto it have lerned to be content with fewe thynges & necessary, without all grutchinge 32 agaynst any inconvenyent thynge.

# ¶ The .xiii. chapter, of the informacion of pacience & of stryfe ageynst sensualite.

Orde god, sayth the deuoute soule vnto god, as I fele & vnderstande, pacience is full necessary vnto me / for many contrarious
chaunces fall in this lyfe. howe soever I order my selfe for pease to
be hadde, I can nat haue it withoute batayle, ne my lyfe can nat be
without sorow and trouble. wherto our lorde sayth / Sonne, thou
40 sayest truely, I will nat that thou seke such peas as wanteth temptacion and trowble or contradiccion: but counte the than to haue founde

peas / whan thou art exercysed with dyuers troubles / & proued with divers adversitees / & if thou say that thou mayst nat suffre such peynes, How maist thou suffre the fell peynes of Purgatorye: of .ii. euyls the lesse is alwey to be suffered & chosen / wherefore suffre 4 thou paciently the adversitees & eugls of this wor[1]de or lyfe, that thou mayst anoyde the peynes enerlastinge followinge here after for synne. Trowest thou that wordly men that be in welthe & wordly busynes suffre no adversyte; thou shalt not fynde one suche, ye, if thou pre-8 sent the most delycate person that thou canst fynde. but thou sayst to me agayn: They have delectable thinges & pleasures / & they folowe euer theyr owne wyll / & therfore they ponder nat theyr trowbles: But howe be it that they have theyre desyre / & in 12 ryches / & wor[1]dly pleasures that they be sacyatte with, how longe trowest thou it shall last? Sothly suche folke as abondeth in worflldly goodes & plesurs shall soone fayle and vanysshe as dothe the smoke of fyre, No remembraunce lefte of theyr Ioyes before had; which 16 also whan they lyued was nat fynallye without great anguyssh / tydyousnes / & drede. often tyme they receyue great troubles / & peyne of suche thynges as they have great solace & pleasure in before, for of rightwisnes it followeth to suche persons that they fulfyll nat 20 without great confusion & peyne the delectations & wor[1]dly pleasurs that they have before sought & followed with great inordinate delyte & plesure. how short / how vyle / & fals is that wor[1]dly glory & pleasurs. Surely they be very false & fikil, and yet they be nat per- 24 ceyued, for the blyndnes of mannes soule, so that man as a beest vnresonable for a litell plesure or commodite of this transetory lyfe renneth 2 into euerlastynge deth of soule. Wherfore, sonne, fle to folow thyn owne wyll alway, & folow nat thy plesure & desyre. Put thy 28 delyte & fixe thy loue in god / & he wyll graunt the thy peticion & desyre of hert. Fle all wor[1]dly inordinate pleasures & delectacions, and thou shalt have abundaunt & heuenly consolacion; & the more thou preseruest the from the solace of erthely creatures, the more 32 swete consolacions thou shalt fynde in almyghty god. But fyrste thou muste come to such gostly consolacions with great heuynes / & lamentacion, & with great labour & stryfe in thy selfe agaynst thy sensuall parties. Thy olde synfull custome wyll agaynstande the in 36 such goostly laboure, but he shal be vanisshed & ouercome with a The flesshe wyll murmoure & grutch ageinst such better custome. labours, but the feruour of the mynde may refrayne hym. The olde enemy to mannes soule wyll let the, but thou maist chase hym away 40 by prayer, & by profitable occupacion he & his wayes shalbe let.

¶ The .xiiii. chaptre, how an humble subjecte oughte to be obedient after the example of criste.

<sup>1</sup> leaf 52, verso.

<sup>&</sup>lt;sup>2</sup> heaf 53, sig. I. i.

Onne, he that laboureth to withdrawe hym fro obedience, he withdrawe hym fro grace / & who seketh to attayne pryuate thynges leseth comon graces & gyftis, & he that doeth nat obey to his 4 superyor, it is a token that his flesshe or body is nat subdued yet perfitly to his soule, but if ofte grutcheth & rebelleth agayuste it. Therefore if thou wylte that thy body be no rebel, but subdued to thy soule, lerne 1 thou to obey gladlye to thy superior. Soner is thy 8 outwarde enemy ouercome if thy inwarde man be nat destroyed or There is none worse nor more greuous enemye to man than his body, if it be nat accordynge or consentynge to his soule. thou must vtterly dispyse thy selfe / if thou wylt preuayle ayenst thy 12 body. But thou louest thy selfe yet inordinatlye, & therfore thou dredest to leue thy selfe & to subdew the fully to other mennes wyll / what great thyng is it to the, that arte but erthe and nought, to subdue the to man for godes sake / whan I, god almyghty, that 16 made all thynge of nought, did subdue and submitte me humbly to man for thy sake? I was made humble that thou shuldest lerne to ouercome thy pryde by my mekenes / Lerne, thou asches, to obey. Lerne, thou erth & slyme, to humble the, & to prostrate the vuder 20 every mannes fete by true humylite, nothynge presuminge of thy selfe. Lerne to breke thyn owne wyll & to applye to other mennes wyll / Ryse agaynst thy selfe, & suffre nat pryde to rayne in the / but shew the so meke that al men may walke vpon the and trede 24 vpon the as vpon clay in the way / what haste thou, vayne man & vyle synner, to complayne or to gayne say theym that myssayeth the or vexeth the, whiche haste so ofte offended thy lorde god, and hast so ofte deserved helle by thy synfull lyuynge; but my mercifull 28 iye & sight hath spared the for love that I have to thy soule, that thou myghtest knowe howe well I loue the, & that thou shuldest be kynde, & gyue the to true humilyte & subjection for my sake, patiently suf<sup>2</sup> ferynge thy propre contempte & despytes.

32 ¶ The .xv. chaptre, of the hyd Iugementes of God to be considered for *the* repressyon of vayne glory and magnyfyinge of man in graces receyued.

T Hou, good lorde, sayth the denout soule, chastyse terrybly thy ingementes upon me, so that with great fere thou alterist all my body & bonis to gyder, & my soule is troubled with great fere & dred. I stand astonyed & consyder that hence be not clone in the syght / if thou founds the angels defective & impure, and therfore thou 40 diddest not spare theym, what shall fall upon me that am dust & asshes? the angels fell from hence: what then may I presume? Suche people as in semynge hadde workes of commendacion have fall full lowe, & suche as were fedde with the mete of angels I have

1 leaf 53, verso.

2 leaf 54, rig. I, ii,

sene be glad of swynes mete. There is therfore no holynes in man, if thou, lorde, withdrawe thy hande. Noo wysdome may auayle, if thou withdraw thy hande of gouernaunce. No sure chastyte is, if thou defende it nat / ne propre custody may profite man, if that the helpe 4 of god be nat there. For if we be forsaken of god almyghty, we be drowned & we perisshe. And if we be vysited and helped, we be raysed vp to lyfe. Of oure selfe we be vnstable; but by the good lorde we be confermed, & made stedfast: we be colde of our selfe, 8 but by the we be accended & kyndled in goodnes. O howe mekely & objecte ought I to consider my selfe / howe symple / & litell be my good dedes if I have any. Howe profoundelly ought I to submytte me to thy hydde & depe jugementis, good lorde, wherin I fynde my 12 selfe nothing valent & nought. O thou immesurable weight, o thou impassable see, wherin I can nat fynde me, but all perisshed & adnichilat / where nowe is become all wor[1]dly glory, what confidence may I have of all vayne glory that I have be exalted by before. Lo, 16 al vayne wor[1]dly glory is vanysshed by the depnesse of thy hyd ingement is that thou hast shewid vpon me: what is any man in thy sight, good lorde, but cley or erth / & what may clay or erthe haue any gloriacion or pryde agaynste his maker? he that hath his herte 20 truly roted by loue & humbles in god may nat be extolled by no vayne flateringe agaynst his pleasure, ne he shall nat be moued by any flaterynge that putteth his hole hope in god. they that vse suche flaterynge be nought, & vanissheth at the last with the sounde of 24 wordes: but the truth of our lorde shall alwey abyde, and also they with hym that cleueth to hym.

## ¶ The .xvi. chaptre, how a man shulde make his peticion to god.

Ood lorde, sayth every man in peticion makinge, if this thynge that I aske be to thy pleasure, if it be to thy honoure, and if it be to me expedient / & profitable, than graunt me it, and to vse it to thy honoure; and if thou, good lorde, knowe it noyous to me & 32 vnprofitable to my soule, than take fro me suche desyre I beseke the / every desyre cometh nat of the holy goost, & though it seme to man good & rightwise, yet it is harde to Iuge trewlye in suche thynges 2whether good spyryt or every less mannes owne soule 36 move hym to desyre this thinge or that / for many be desceyved in the later ende that semed to be induced and led by a good spyryt into such desyres, wherfore we ought to desyre every thynge that we aske or desyre / with drede of god & humblenes of hert / & that for 40 man in all workes & desyres shuld commytte hym holly to god with resygnacyon of his proper wyll, sayinge / Good lorde, thou knowest what thynge is to me moost profitable / do with me in every thyng after thy pleasure & moost honoure / gyue me what thou wylte & 44

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<sup>1</sup> leaf 54, verso.

<sup>2</sup> leaf 55, sig. I, iii.

whan thou wylte / put me, good lorde, where thou wylte / and do with me thinges as thou wylt / I am thy creature alway in thy handes, & thy seruaunt redy to thy behest; I desyre nat to lyue to my selfe, 4 but to the, good lorde, my god & lyfe / I beseke the that I may lyue worthely to the.

¶ The .xvii. chapter, A prayer & desyre alway to lyue and to do the pleasure of god.

8 O Thou moost benygne Iesu, graunt me, I beseke the, of thy grace that it ever be with me & worke with me vnto my ende, & gyue me grace ever to desyre that thynge that is moost accepte to the / thy wyll be my wyll / & my wyll alwey folowe thy wyll, & ever accorde 12 therwith / & never discorde fro it, so that I may ever afferme me to thy wyll / gyue me grace to dye to the worlde & to all tynges that be in the worlde / & to love to be vnknowen in the worlde for thy sake / Graunt me above all desyres to rest in the by holy peace of 16 herte / For thou, good lorde, arte the 1 very peace & rest of mannes herte / and without the all thynges be harde & inquyete / wherfore I beseke the that I may ever rest in the. Amen.

¶ The .xviii. chapter, very solace & conforte is alonly to be sought in god.

Hat so euer thyng I may thynke or desyre to my solace & conforte, I loke nat for it here, but I hope to haue it here after / For if I alone had all the goodes and solaces of the worlde / & myghte 24 Ioye in all delytes and pleasures worldly, I am ascertayned that they may nat longe endure / ne I with them, wherefore I knowe that my soule may nat fully be reconforted, ne perfytely satysfyed, but alonly in god almyghty / the which is the conforter of poore men, and the 28 embraser of meke persones / Abyde therfore, thou my soule, abyde the promes of god almyghtye by good lyuynge and heuenly desyre / and thou shalt have the abundaunce of all goodnes in heuen; for if thou to inordynatly desyre or loue the goodes of this present lyfe / 32 thou shalt less the heuenly thynges eternall. Temporal thynges be to the in vsage / and heuenly in desyre / thou mayst nat be sacyat with thynges temporall / for thou art nat ordeyned to love and rest in them fynally / if thou hadest in possession all thinges create in erth, 36 thou canst nat be blessyd in them / but alonlye in god almyghty, the maker of all thynges, standeth thy felycyte and beatytude / nat suche blysse which is sene & commended of the louers of the worlde, but suche ioy and felycyte that good cristen folke abyde & hope to have / 40 which spirituall persones & they that 2 be clene in herte some tyme tasteth, whose conversacion is hevenly & nat erthely / all worldly solace & conforte of man is vayne and shorte / but that conforte that is perceyued inwardly in mannes soule truly is blessid here in hope / A deuout persone bereth alway about with hym in mynde his confort Iesu / sayinge to hym busyly by inwarde spekynge / My lorde Iesu, assyst and be nere me in every place & tyme, I beseke 4 the, & that I may be content & conforted in the absens & wantynge of all mannes solace for ioy of thyn / and if thy consolacyon be absent fro me for any tyme / thy wyll than & right wyse probacyon be to me a hole solace / be thou nat alway wrothe with me, I pray the.

# ¶ The .xix. chapter / how all busines of our soule is to be put in god.

One, sayth our lorde to his loner / suffer me do with the what pleaseth me / For I know what thynge is expedyent to the / 12 Thou thynkest as a man / thou felest in many thynges after mannes desyre and affeccyon / Good lorde, sayth the louynge soule to god / it is trouth that thou hast sayde, Thy busynesse for me is more than all my charge may be for my selfe / He standeth casually and vnstably 16 that castith nat all his busynes in the / whyles my wyll is stable and ryghtwyse, do with me as it pleaseth the. It may nat be yll that thou dost or wyll haue done about me / if thou wylt that I be in darkenes or lyght, blessid be thou / or if thou wylt haue me to be in welth or 20 ellys in trybulacion / thy wyll be done / & blessyd be thou / Sone, sayth our lorde, so thou must stande lif thou wylte walke with me, thou must be as redye to suffre as to ioy; thou must as gladly suffer pouerte & aduersite as prosperite / and to haue ryches and welth. 24 Lorde, sayth the louer of god / I am redye to take of thy hande what so euer thou sendest me / and as gladly shall I take by thy grace yll as good / bitter thynges as swete / & heuy thynges as glad, & to thanke thy goodnes for every chaunce that thou shalt sende me / 28 kepe me, I beseke the, from all synne / & than I shall neyther drede deth ne hell / And cast me nat fynally out of the bowels of thy mercy / ne do me nat out of the boke of lyfe / and nothynge shall noy me, what so euer hardenes or trouble fall to me.

# ¶ The .xx. chapter, temporall miseryes we ought to suffre with Cryste.

S One, sayth our lorde to his louer / I descended fro heuen for thy helthe and saluacyon / I toke vpon me thy myseryes of my 36 faderly loue & charyte (and nat of necessyte) that thou myght lerne paciens at me and nat grutche / ne bere heuely temporall myseryes / For from the houre of my byrthe vnto my deth vpon the crosse / I neuer cessed of suffraunce of peynes / I suffred great penury and 40 defaute of temporall thynges / I harde great grutchynge and com-

<sup>1</sup> leaf 56, verso.

playntes made of me / suffered benygnely confusyons and repreues. I receyued for my benefaytes vnkyndenes agayne / & for my myracles shewed I receyued blasphemes / for my doctryne I had repreues / 4 good lorde, saythe the deuoute soule to god / For as moche as thou waste founde soo pacyent in all thy lyfe, fullfyllinge in that vertu with other the commaundement of thy fader / it is worthy that I, vnworthy wretch, here me paciently after thy wyll in all thynges. I 8 shal bere the burden of this corruptible lyfe as longe as thou wylt for the helth of my soule; for though this present lyfe be tedious / yet it is made meritorious and easy by thy grace, and the more tollerable and dere by thy blessyd exaumple of holy lyuynge / and of thy holy 12 saintes. Also this present lyfe is more lightsome and confortable than it was to the faders of the olde lawe to whom the gate of heuen was shitte, so that none myghte entre were they neuer so ryghte wyse, vnto the sufferaunce of thy holy passyon and deth, wherby 16 thou madest man fre fro euerlastinge deth, & gaue them that they serued truly here in this mortall lyfe fre entre into the kyngedome of heuen / O good lorde, what thankes and grace am I bounde to gyue the, whiche hast shewed vnto me and vnto all feythfull people the 20 very good and rightwis way to thy euerlastynge kyngedome of heuen. For thy holy lyfe that thou lad is a wey to vs to folowe. And by holy pacience we walke to the that arte our crowne. For if thou hadest nat gone afore vs & had shewed vnto vs the wayes of pacience 24 and vertue, who shulde have followed the ? Alasse, howe many shulde haue stande a backe farre fro suche vertues, if they had nat sene & beholde thy vertuous exaumples: we be yet slowe nat withstandynge that we here thy great techynges & maruels, And what shuld we do 28 if such lyght of exaumple were nat?

# <sup>2</sup>¶ The .xxi. chapter, of suffraunce of iniuries & who is proued very pacient.

Od almyghty sayth to his seruaunt, tedious & wery of tempta32 Cyon: what spekest thou, sone? Cesse of thy complaynt, consider myne (with other sayntes) greuous passyon / Thou hast nat yet resisted in sufferaunce of thy troubles to the effusion of thy blode, as we dyd; thou hast litel suffred in comparison of them that 36 suffred so many thynges for me / some in warre, stronge temptacions, some in greuous tribulacions with other thynges, wherby they have be proved & examyned / thou must therfore remembre the great thynges that other have suffred before, that thou mayst bere thy 40 lytell grefes more esely, & if thy troubles & other greves seme to the right great, beware that thy impacience marre it nat, & whether they be lytell or great, se thou bere all pacyently without any grutchynge, for the more thou disposest the to suffre, the more 44 wysely thou doest, & the eselyer thou shalt suffre / & the more

<sup>1</sup> leaf 57.

<sup>&</sup>lt;sup>2</sup> leaf 57, verso.

meryte shal be to the. say nat in thy excuse: I may nat suffre this thinge of such a persone, he hath done me great harme, and he disclaundreth me with suche thinges as I neuer thoughte; But I may well suffre other persons & other thynges as I ought to do. such 4 thoughtis and obstacles that considereth nat the vertue of pacience ne the rewarde therof, but more the persons & offences done to hym. He is nat very pacient that wyll nothyng suffre, but as farre as it is saien to hym and of suche as he can suffre. A very pacyent persone 8 pondereth nat of whom or of what persone, good nor euyll, prelate or felowe, 1 he be proued to suffre any hardenes or iniurye; but whan someuer aduersyte or wronge falleth to hym, howe someuer and of whom it cometh, a true pacyent persone taketh it pacyentlye & with 12 thankes, as of the hande of god, & so doynge he winneth to hym great merite / for nothynge, be it neuer so lytel, that man suffreth for god, can nat passe without great meryt; be thou therfore redy to suffre paciently aduersites, & to fight ayenst thy impacient proude herte / 16 if thou wilt have victorye. Thou mayst nat gete the well of pacience without fight / if thou wylt nat suffre aduersites, thou refusest to be crowned; wherfore, if thou wilt be crownid, thou must fight & stryue with thy selfe strongly, & suffre paciently such eugls. For with out 20 laboure no man may come to rest / ne withoute fight no man may haue victory / wherfore, good lorde, I beseke the to make possible by thy grace to me & in me that / that is sene impossible to me by nature. thou knowest that I am eugll to suffre, & that I am sone 24 caste down by litel aduersite araysed agayn me. I beseke the, good lorde, that all maner of trowble or adversite that thou shalt sende me, may be commendable & desyred for thy holy name, for to suffre adversitees for the is very helthfull & meryte to my soule.

# ¶ The .xxii. chapter, of the confessyon of manes infyrmitees, and of wor[1]dly myseries.

Knowlege myne iniquitie ageynst me; I am ryghte feble and vnstedfaste. good lorde, thou knowest the thynge that I am 32 discharged & cast down by often is but of lytell valure or weyght. I purpose 2me strongly to stande in well doynge, But whan a litell temptacion assayleth me, I am greatly anguysshed / the thynge that I am moued & tempted by greuously is but vyle / & whan I thynke 36 my self a lytell siker of lytel rest that I somtyme haue / I fynde me soone after ouercome of a lytell blaste of temptacyon. Beholde therfore, good lorde, my fraylte, knowen to the in all thynges that I am proued by / haue mercy on me, I beseke the, and delyuer me from 40 fylth of synne, that I be nat fastened therin ne ouercome therby. I haue great remorse, & often I am confounded before the, & that I am so vnstedfaste and frayle to gaynstande my passions. And thoughe they drawe me nat to the consent of synne, yet theyr persecucyon & 44

<sup>1</sup> leaf 58.

<sup>2</sup> leaf 58, verso.

contynuall insuynge is to me ryght greuous and heuy / and it is to me right tideous to lyue in batayle & stryfe. Therby I knowe the better myne infyrmyte, For wicked & abhomynable fantasies do ryse 4 in me, to my trouble, soner than they goo or passe from me; wherfore I beseke the, god almyghty, & louer of feythfull soules, to beholde with thy gracious consideracion the labour & affliccion of me, thy seruaunt, & asist me with thy mercifull helpe in all nedes, & strengthe 8 me with heuenly strengthe, that the temptar of man, or my wretched flesshe, nat yet fully subdued to my spirite, have nat dominacion vpon my spirite, ayenst whom I must fight contynually, whyles that I lyue in this miserable lyfe. Alas, what maner a lyfe is this; 12 where tribulacions & miseries haboundeth, where all places be ful of enemyes & snares to ouercome & cache man? 1 For whan one temptacion or trouble cesseth, another cometh. Also the firste conflycte or trouble yet durynge / many other sodaynlye ryse. How may this 16 lyfe be beloued that hath so many bytternes, and is so full of myseryes? how may it be called, a lyfe that gendreth so many dethes & gostely infeccions? and yet it is beloued, and with great gladnes delyted & ioyed in. The worlde is ofte reproued for that it is dys-20 ceytfull and vayne. And yet it is nat soone forsake, whyle the concupyscence of the flesshe reggneth: some thynges in the worlde inducith man to love the worlde & some other to despyse it: the concupiscence of mannes flesshe / the desyre of mannes eye / & pryde 24 of the herte. But the peynes and the myseryes followynge gendre hate and contempte of the worlde; yet, for all suche myseryes, the euyll delactacion of mynde that is geuen to the worldly pleasure ouercometh the heuenly desyre / & suche carnall delyte reputeth felycyte 28 to be vnder such sensuall pleasure. For such neyther sauer ne taste the swetnes of god / ne the inwarde ioy of vertue. They that despyse the worlde, & study to lyue & serue god vnder holy discyplyne, they taste the sauour of heuenly thinges, promised to such gostly lyuers: 32 they also se verely the errour & disceyte of the worlde.

# ¶ The .xxiii. chapiter, howe man shuld rest in god aboue all gyftes and goodes erthely.

O Thou my soule, rest thou aboue all thinge in our lorde God, for he is the eternall rest of sayntes. Gyue me, swete Iesu, moost louable of all other, grace for to rest in the aboue all other creatures / a²boue all helth and beawte / aboue all glory / honour, power & dygnyte; aboue all ryches, cunnynge, subtylte, or craftis / aboue all 40 gladnes / ioy / fame / or laude; aboue all swetnes / consolacyon / hope / or promyse; aboue all meryte / desyre / or gyftes that thou mayst gyue to me, body or soule / aboue all ioy or iubylacyon that mannes mynde may fele and compryse. And aboue all heuenly 44 spyrytes, with all other thynges vysyble & inuisible, that is nat thy

<sup>1</sup> leaf 59, sig. K. i.

<sup>2</sup> leaf 59, verso.

selfe; for thou, good lorde, amonge all thinges art best / hyest / moost mighty & moost sufficient; thou art moost swete / fayrest, moost lound'e, moost noble & gloryous aboue all, in whom all other goodes be perfytely / haue be, & shalbe. And therfore, what euer 4 it be that thou gyuest me (thy selfe excepte), it is insuffycient: For my hert may nat verely rest, ne holy be content, but in the, that surmountest euery creature or thynge. O my most amiable spouse, cryste iesu, moost pure louer, & lorde of euery creature, graunt me, 8 I pray the, wynges of very lyberte, that I may fle & rest in the, my feruent loue & desyre. O whan shall it be gyuen to me fully to vnderstande & se howe swete and good my lorde God is? whan shall I fully gader me in the / so that for thy loue I shall nat fele my 12 selfe, but the alonly, that excedest all knowlege & mesure? Nowe I ofte sorowe & morne, & bere me in felycyte, and lamentable myserye that I am in, with great heuynes. For many euylls assayle me in this vale of mysery; they sore trouble me, and also ofte 16 blynde me / dystroyeth and letteth me, that I may nat have fre accesse to the, ne have thy swete en'brasynge, that the blessyd spyrytes have contynually with all iocundite & ioy. I pray the that my syghes & inly desyres, with my manyfolde desolacyons, may 20 moue thy goodnes to enclyne to my de-yres / o iesu, the lyght & clerte of eucrlastynge glorye, the solace & conforte of wayfarynge soules, my soule spekyth to the with styll desyre, and my mouth without voyce. Howe longe targeth my lorde god to come? I 24 beseke hym to come to me, I is pore scruaunt, to my consolacion & gladnes. Sende he his hande & power to delyuer me from all anguysshe. Come, good lorde, for without the I can have no gladde day or hour; thou arte my ioye, & without the my mynde & borde is 28 voyde. I am a wretche, and as a prysoner fetred withoute all confort, agreued tyll tyme that I may be refresshid with thy presens, & so restored to lyberte / shewe me therfore, I beseke the, thy fauour & gracious presens. Let other seke for the what so ever they wyll: 32 nothing pleaseth me, ne shall doo, but thou my lorde god, that art my hope & eternall helth; I shall nat cesse to pray & call to the tyll thou returns to me by thy grace, & speke to me inwardly, saying / lo, I am here come to the, for thou called me / thy terys & the desyre of 36 thy soul, thy humyliacion & contricion of hert hath made me enclyne & brought me to the. And I agayne to my lorde: good lorde, I called the, & haue desyred to ioye in the, all other thynges lefte & forsaken for the. Thou, lorde, dyd fyrst excyte me to seke the / 40 blessyd be thou, that hast wrought such goodnes with thy seruaunt after thy great merci / what shuld thy seruaunt more do or say <sup>2</sup> before the, good lorde, but to humble hym to thy mageste, alway myndefull of his propre fraylte & wyckednes? None is lyke to the, 44 good lorde, in all the maruelous creatures in heuen & erth / all thy workes that thou hast wrought be very good, & thy domes rightwyse

<sup>1</sup> leaf 60, sig. K. ii.

<sup>2</sup> leaf 60, verso.

& trewe / & by thy prouydens all thinges be gouerned. Laude & glory be to the, that arte the wysdome of thy father celestyall. My soule / my mouth / with all partyes, may loue the and prayse the 4 with all other creaturis without ende. Amen.

## The .xxiiii. chapter, a remembraunce or repetynge of the benefaytes of god.

Ood lorde, open my herte in thy lawe / and in thy preceptes make me to walke. Make me alway to vnderstande thy wyll and pleasure, & dylygently to consider with reverence thy benefaytes, both in generall & in specyall, that I may dewly thanke the. I knowe and confesse for trothe that I may nat gyne to the due

12 thankes for the lest benefyte that thou gyuest, and am vnworthy therof; whan I consyder thy excellence and noblenesse, my spyryte fayleth in me for the great magnytude thereof. All thynges that we have in body or soule, within or without, naturally,

16 we have of thy gyfte, & all they commende the, of whom all goodnes cometh / & though some perceyue of thy larges mo graces or benefaites, and some fewer, yet all that we have cometh of the, & the leest gyfte may not be had without the / he that recevueth more

leest gyfte may nat be had without the / he that receyueth more 20 bounteuously of thy graces may nat ioy therin as he had them of his owne merytes, nor he may nat very worthely exalte hym selfe aboue o'ther, ne vylypende his inferyoure or the poore / for he that ascrybeth nat to hym selfe ne to his merytes, but onely to the goodnes of god,

24 is more meke, and in gyuynge thankes vnto god more deuout / and he that for all suche prerogatyues repreueth hym selfe moost vyle and vnworthy of other, he is more apte to perceyue of the hande of

and vinworthy of other, he is more apre to perceyue of the hande of almyghty god more larger gyftes / and he that perceyueth fewer gyftes 28 of God ought nat therfore to be heuy ne wrothe / ne enuyous ayenst his rycher: but he ought rather thanke the goodnes of god that so

his rycher: but he ought rather thanke the goodnes of god that so frely & so abundantly gyueth to his creatures without any personall concepcion; all thinges come of the / & therfore thou art to be magny-

32 fyed & praysed in all thinges / thou knowest, good lorde, what thing is expedyent to be gyuen vnto euery man / and why this persone receiveth of thy larges more / & an other lesse / it pertegneth not vnto vs but to the to discerne, the which alonly knowest euery 36 mannys merytes. I repute it for a great benefyte gyuen to me of thy

36 mannys merytes. I repute it for a great benefyte gynen to me of thy goodnes that I have nat gret gyftis, wherby I shuld have any vayne laude or praysynge outwardlye of the people / so if man consyder well his vylete, pouerte & great indygence / he wolde nat be heuy &

40 troubled in hym selfe / but he wolde rather take therof great consolacion & gladnes of soule / for thou, good lorde, chose and do contynually chose poore and humble / & such as the worlde dispiseth, to thy seruyce & famylyaryte / as is shewed manyfestly by the

44 apostles syngulcrly chosen of the, whom thou made prynces of all the

<sup>1</sup> leaf 61, sig. K. iii.

worlde / that nat withstandynge theyr conversacion & 1lyuynge was without reprefe amonge men of humble & symple, withoute deceyte & malyce, that they suffered gladly for thy name, reprouynge & scourgynges and greuous peynes, with deth at the last, the which all 4 be horryble & dispytfull to worldly folke / wherefore ther ought nothynge to glad thy louer & knower of thy benefytes as thy wyll to be fulfylled in hym & the pleasure of thy eternall disposycion / wheref he oughte to be so wel contente & pleased as at the ordenaunce 8 of god. it is to hym as lefe to be the leest & lowist as an other desyreth to be hyest & moost repute, & to be content & pleased with the lowest place as an other with the hyest, & to be as gladly abjecte / & dyspycable as other doth desyre to be hye & aboue other in the 12 worlde / for thy loue & wyll, good lorde, ought to precell all other thinges, & more to please man than all other benefytes gyuen or to be gyuen to man.

¶ The .xxv. chapiter / howe .iiii. thynges brynge pease 16 to man.

Poure thinges, sone, therbe that make a man to be in great pease & lyberte of soule / fyrst is that a man shall study rather to do and folowe an other mannys wyll than his owne / an other is to chose to 20 haue lesse of temporall goodes or worshyppes rather than more: the thyrde is to chose euer the lower sete or place, & to be vnder alway & nat aboue / the .iiii. is to desyre that the wyll of god be holy done in the / such a persone entreth the endis of pease & rest / lorde, sayth 24 the deuout soule / thy worde forsayd is short & conteyner of great perfeccyon, it is lytell and short in pronunciacion & full in sence & vertue. / If I coulde well kepe it, 2I shuld nat be so soone troubled as I am; for as ofte as I am greued & dyspleasyd / I fynde in me that I 28 goo so ofte from this doctryne; but thou, good lorde, that all may / & also loueth wele and profite of mannes soule, encrease thy grace in me, that I may accomplysshe thy worde vnto my saluacyon.

¶ The .xxvi. chapyter / a prayer agayne euyll 32 thoughtes.

Orde God, I beseke the nat to be longe absent fro me / but gyue alway hede to me in helping me / vayne thoughtes have rysen agayne me with many terrous that have troubled me / how shall I 36 passe vnhurte / and howe shall I breke them and escape, but if thou helpe? thou sayst to thy servaunt I shall go before the / & I shall humble them that Ioy & truste in erthely glorye, I shall open to the the gatis of darkenes, & I shall shew the my secretes; do, good lorde, 40 as thou promysest, dwell in me & chase fro me all wicked & euyll

1 leaf 61, verso.

2 leaf 62.

thoughtes; my hope & refuge singuler is to fle to the in enery try bulacion, & to call vpon the with inwards confidence to be helped, paciently abydings thy consolacyon.

- 4 ¶ The .xxvii. chapter, a deuout prayer for the illumynacyon of mannes mynde.
- Thou, good inesu, claryfye me with the clerete of euerlastyng lyght, & chase fro myn hert all maner darkenes / stablysshe the 8 great vagacions of my mynde that I suffre / broke & destroy the vyolent temptacyons that I am acombred with; fyght strongly for me, & fere away the euyll bestes, that is to say my lecherous concupyssens, that I am moued & tempted by / that peace may be in me by thy vertue & 12 myght / so that lau'de may sounde to the in the hall of my soule; commaunde the wyndes & tempestis of trouble & temptacion, & the see full of monstres & parels to cease / & say to the north wynde that it blowe nat / and than shalbe a great tranquilite / sende out thy 16 lyght of truthe that it may shyne vpon erthe / for I am as the erth vayne & baren vnto thou illumyne me / sende out thy grace from aboue / anoynt my hert with thy grace celestyall / sende vnto me the terys of deuocyon to make moyste and wete my dry soule, that it 20 may brynge forthe good frute & the frute of god warkynge / rayse vp my mynde, the which is oppressyd with the burden of syn, & suspende my desyre holy to heuenly thinges, so that, the swetnes of heuenly felycyte tasted / I may lothe to thynke of erthely thynges / 24 rauysshe me from the vnstedfast consolacion of all creatures / for no creat thinge may fully satysfye myn appetyte. Ioyne me, good lorde,
  - The .xxviii. chapter / howe a man shulde eschewe to enquyre busyly of an other mannes dedes.

to the with the bands of inseperable loue for thou alone suffysyst to thy louer and without the all other thynges be vayne and of no

One, sayth god to his louer / be thou nat curious to seke vanites or envil questions of other mennys conversacion in worde or dede / folowe thou me. what perteyneth to the this or that / or what this man is or that / or ellys what this man doth or saith / and what that? thou shalt not give accompt for other mennis dedys but for 36 thin owne sel'e / wherfore than dost thou wrap the in such vayne questyons? I know every 2man with his conversacyon / & I se every thinge vider the sonne; I know every man what he thinketh / willeth, sayth or doeth / and to what ende he entendethe his werke / 40 thou shuld therfore commyt all thinges to me & to my iugement / and to kepe thy selfe in good pease; let hym that wandreth wander, and

28 valure.

<sup>1</sup> leaf 62, verso.

dryue as he wyl. At the last shall fall vnto hym that he hath deserued in worde or dede, for he may nat deceyue me. Desyre thou nat great fame outwarde, ne great famylyaryte with folke, no pryuate loue of any person, for these thynges gendreth distraccyons of mannes 4 soule & great errours, & darkeness of mannes hert. I wolde speke to the gladly, my wordis of my councels & secretis I wolde shewe the, if thou wolde dylygently observe my cominge, openyng the dore of thy herte to me / be thou provident & wakynge in prayers / humblyng the 8 in all thynges.

## ¶ The .xxix. Chapiter / In what thynges standeth very peace and profyte of man.

 $\square$  One, I sayd ones to my dyscyples, I leue peace with you and gyue 12 you my pease; I gyue you my peace nat as the worlde doth, that nowe gyueth peace / now troubles & warre / all folke desyre peace, but all doth nat seke the very thynges that pertayne to peace. My peace is with humble persons & innocent, thy peace shall be in moch 16 paciens / if thou wilt here me & folowe my worde, thou shalt have moche peace. in all thy werkis, take hede what thou dost say or intending alwey to please me only / & nothyng without me to desyre or seke / also be thou nat curious or busy to discerne or iuge other 20 mennis wordes or dedes, ne mell 'nat of thynges that be nat perteynynge to the / and thus doynge thou shalt lytle or seldome be troubled. neuer to suffer any heuynes or perturbacyon of body or soule longeth nat to this lyfe, but to the estate of the lyfe to come / where euer 24 quyetnes & peace is; suppose nat therfore that thou hast founde very peace for that thou felest no heuynes ne grauyte / ne thynke nat that all is well about the / if thou have no adversary / ne suffre contradiccion / nor repute nat the therfore perfyte / for that all thynges 28 be done after thy mynde & desyre / nor thou shalt nat repute the to be beloued / or to be in the fauour or grace with almyghtye God, if thou have any gyfte of swetnes or devocion; for a true louer of vertu is not knowen in such thynges, nor the profyte or perfeccion of man 32 standeth nat in suche, but in that rather that thou offredest thy selfe with all thyn herte vnto the wyll of god / nat sekyng thy goodys or thyne owne wyll to be done in lytle or moche, so that thou take euenly with thankes prosperous thynges and aduersytees / weyinge all 36 in a lyke balaunce / if thou be so stronge in hope that when thou lackest inwarde consolacyon / than thou prepayrest thy herte to suffre gretter thynges than before / nat reputyinge thy selfe rightwyse or holy, than thou walkest in the true and right way of peace / 40 & without doubt then thou shalt se my face in euerlastynge Ioye; and if thou come to the full contempte of thy selfe, then thou shalt haue the abundaunce of pese after thy possybilyte, as a wayferer may haue. 1 leaf 63, verso.

- <sup>1</sup>¶ The .xxx. Chapiter, of the preemynence of a fre mynde and howe prayers precelleth lesson.
- Orde, this is the warke of a perfyte man, neuer to lose his soule from the speculacion or of the syght of heuenly thynges, & to go amonge many busynessys as without all busynes, nat as an Idell man, but by a prerogatyue of fre mynde, nat lyuynge by inordynate affection to any creature. I beseke the, most good & almyghty god,
- 8 preserve me from the busynes of this lyfe / that I be nat wrapte overmoche by the many folde necessaryes of my bodye, that I be nat caught by lust of body / delyver me, I beseke the, from all maner of impedymentes & enemyes to my soule, to save me that I be nat caste
- 12 downe & broke by outragyous heuynes, nat by such vanities as the worlde busyly desyreth / but by such myseryes as of the comon malediccion of mankynde doth greue peynfully thy seruauntis, that they may nat have liberte of soule to be ioyned to the as they wolde /
- 16 good lorde, turne all carnall consolacion in me into bytterners, that shuld entyse & draw me by fals pretens of goodnes from the contemplacion & loue of euerlastynge thynges. let me nat be ouercome of flesshely lust, Let me nat be dysceyued by the worlde or by the
- 20 shorte glory & pompe thereof / nor let me be supplanted or be begyled by the cawtels & deceytis of the deuyll / gyve me, I beseke the, strength to resyst all euyll / pacyens to suffre adversytes, &
- stablenes of perseueraunce; graunt me for all wor[1]dly consolacyons 24 the swete, gracyous vnccyon of the holy goost, & for all carnall loue / yet into my soule the loue of thyne 2holy name. Mete & drynke and clothe & other necessaries to the body / be peynful & onerous to a
- clothe & other necessaries to the body / be peynful & onerous to a feruent spyryte; graunt me, good lorde, to vee suche bodely confortes 28 temperatly / so that I be nat wrapped in outragyous desyre of suche thynges / to forsake all suche bodely necessites I may nat
- suche thynges / to forsake all suche bodely necessites I may nat lefully / for nature must be sustayned, but to seke suche thynges in superfluyte or suche thynges as be more delectable than profytable /
- 32 the holy lawe forbedeth it / for elles the fleshe of man shuld rebell ayenst the soule / amonge all suche thynges, good lorde, I beseke the that thy hande of grace may teche and gouerne me euer / that I admytte no such thynges in superfluyte.
- 36 ¶ The .xxxi. chapiter, the loue of pryuate thynges & of mannys selfe letteth the perfyte goodnes of mannys soule.
- One, if thou wylt possesse god almyghtye to dwel in thy soule /
  thou must eschew & forsake all thy wyll for hym / so that onely
  thou gyue thy wyll holy vnto his wyll / for the propre loue of thy
  selfe is more dysauauntage to the than any erthly thynge. after thyne

<sup>&</sup>lt;sup>1</sup> leaf 64. <sup>2</sup> leaf 64, verso.

#### 222 A Prayer for a Clean Heart and for Grace. [III.xxxii.

affection & loue, thou enclynest to every thynge more or lesse; if thy loue be pure, symple, and well ordered, thou shalt nat be ouercomen by inordynate desyre of suche erthlely thynges. Couet nat suche thynges as it is vnlefull the to haue. Nor yet haue thou nat in dede 4 nor in desyre that thynge that shall lette the or thy inwardly lyberte of thy soule. I have marueyle, sayth God to his lover, that man gyueth nat hymselfe to me with all his herte to gether / withall other thynges that he hath or desyreth to haue; why art thou 8 fatygate with superfluous busynes or desyer? why is man wasted by vayne heuynes? Lette hym stande to my pleasure & wyll: and than he shall fele no heuynes ne harme / if thou seke this thynge or that / or to be here or there for thy profyte or commodyte, thou shalt 12 neuer be quyte ne fre from busynes of mynde / For in euery thynge besyde me is some defaute of goodnes / and no place is voyde of all aduersyte / wherfore seth transytory and worldlye thynges / rychesses or worshyppes, multiplyed in dede or in desyre, doth nat helpe 16 mannes soule, but rather the contempte and hate of such thynges profyteth in the acceptacion ayenst god / for all suche shall passe with the worlde / The place that a man desyrcth shall lytell helpe hym, if the spyryte of charyte & grace be nat with hym: & such 20 peace as man seketh without forthe shall not longe stande if it lacke the very foundament of stabylnes, that is to say, if man stande nat in god almyghty, which is grounde of all stablenes / he may well chaunge his place, but he shal nat be auauntaged in soule, for 24 whyther so euer a man fleith he shall fynde suche occasyon as he fleyth.

# The .xxxii. chapiter / an oreson for the pourgynge of mannes soule and for grace.

Onferme me, good lorde, by thy grace & make me sad in vertue inwardly in soule / make my herte voyde of all vnprofytable busynes / & nat to be drawen or led by the vnstable desyre of any thynge, what euer it be, vyle or precious, but to conceyue all thinges 32 together with my selfe as transytory / nothynge vnder the sone is stable & permanent, but all is vnyte & afflyceyon to mannes soule / howe wyse is he that so vnderstandeth and perceyueth / graunt me, good lorde, heuenly wysedome, that I may lerne to seke & to fynde 36 the above all other thynge, to conceyue and loue the aboue all thynges / & to vnderstande all other thinges as they be, after the order of thy wysdome; gyue me grace to bere prudently the prosperite & pleasure of the worlde & paciently to suffer adversyte / for it is 40 great wysdom nat to be moved with any blast of wynde, ne to entende to any flaterynge tale.

<sup>&</sup>lt;sup>1</sup> leaf 65, sig. L. i. <sup>2</sup> leaf 65, verso. <sup>3</sup> Sic. Read 'vanyte.'

III. xxxiii, xxxiv, xxxv.] Against the Tongues of Slunderers. 223

¶ The .xxxiii. chapter, how a man shuld behaue him ayenst detraccion.

One, sayth our lorde to his louer / thou shalt nat be heuy if a man say yll or haue an yll opynyou of the, that thou wolde nat gladly here / for thou ought to iuge thy selfe to be worse & more vyle of condycion than other people be / if thou gader thy selfe so inwardly thou shalt nat greatly ponder fleing wordes / it is nat a lytell argument, prudens or wysdom, a man to kepe scylens in tyme of yl sayd or don to hym, & to convert hym selfe inwardly to god, & nat to be inquyete of mannes iugement / let nat thy peace be in mannes worde; whether they say wel of the or yll, thou art one & nat chaunged by 12 theyr wordes / where is true peace & true glorye but in god / he that desyreth neyther to please men nor drede the nat to dysplease them / he shall fynally have great peace / for of inordynat loue & vayne drede cometh all inquietnes of herte and dystruccyon of soule.

16 <sup>1</sup>¶ The .xxxiiii. chapter, god almighti is to be inwardly called and blessyd in tyme of tribulacyon.

Thy holy name, good lorde, be alway blessyd, that hast wylled this trouble or temptacyon to fall vpon me / I may nat fle ne 20 eschewe it / but I have nede to fle to thy goodnes for helpe and socoure, that thou maye turne it to my well / good lorde, I am nowe in trowble, and it acordeth nat to well to my hert / for I am greatly vexed of this present passyon; what shall I say, that am tached thus 24 with tribulacions / saue me, good lorde; in this houre I come to the, in this houre of trowble, that thy goodnes may be knowen whan I shall be delyuered by the of my great humylyacion & trouble that I am in / please it thy goodnes, lorde god, to delyuer me therof / for I 28 knowe nat what may do to my dyscharge & well, & whyther I may goo without the / graunt me paciens, good lorde / also now helpe me, good lorde, & I shall nat drede what euer fall to me / what shal I say in all my adversytes / but that thy wyll be done in me? I have 32 well deserved to be troubled & vexed, wherfore I must suffer / & wolde god I myght so do with pacyence tyll the tempest be past / & better fortune followe / god almyghty, thou may take fro me this temptacion / if it be thy pleasure that I be nat ouercome thereof, as 36 thou hast ofte done / for the more harde it semeth to me to suffer suche temptacyon, the more nere is thy right hande to chaunge it.

¶ The .xxxv. chapter, howe man shulde aske the helpe of God, trustynge in hym to recouer grace lost by deuout prayer.

1 leaf 66, sig. L. ii.

One, sayth our Lorde to his louer, I am thy lorde god, that do conforte my seruauntis in the daye of trouble / come therfore to me whan it is nat well with the / it doth lette the to have consolacion from aboue, that thou slowly fallest to prayer for a remedye / for 4 before thou prayest to me denoutly for helpe and consolacyon / thou sekest many inwarde consolacyon for thy refresshynge, whiche all auayleth the lytell vnto thou conceyue inwardlye that I alonly delyuer and helpe in nede them that truste in me / & without me 8 there is no vaylable or profytable counceyll, ne remedye durable & abydynge; but resume thy spyryt, & be reconforted in the lyght of my mercyes, for I am nere & redy to repayre all thynges that be ruynous / nat onely to the state that they were of before / but also to 12 theyr perfeccion / nothinge is to me harde or impossyble / I am nat lyke to the, that sayest more than thou doest in dede / for my worde & dede is all one / where is thy fayth? stande fermly & perseuerantly in thy fayth & my seruyce / be strongely abydynge in me / & thou 16 shalt have confort in tyme convenyent / abyde me, & I shall come soone & hele the / it is a lytell temptacyon that doth vexe the / & a vayne drede that dothe fere the / why art thou busy about thynges or chaunces nat yet beynge, but for to come, the which encresyth thy 20 heuynes? it is suffycient to the day his wickednes / it is but vanyte or Idlenes to be troubled or to be glad at the auenture of thynges to come, which parauenture shall never fall / but mannes condycyon is to be disceyued by such Imagynacions / & it is a token of an vnstable 24 soule that is so soone led fro god by suggestion of the enemy, for he pondereth nat whether he deceyne by true suggestyons or fals / whether he throw downe by the blynde loue of thinges present or by drede of thynges for to come / be thou nat aferde ne trowbled in 28 soule / trust in my mercy. whan thou trowest to be farre fro me / I am ofte more nere the; whan thou wenest to be holly lost, than thou moost descruest rewarde / all this is nat lost whan thou felest contrariousnes in thy mynde / thou shulde nat iuge after thy sensuall 32 felynge, ne take euery vexacyon, hopinge neuer to escape it / repute the nat al forsake whan I sende the any trybulacion / for by such tribulacyon it is come to the kyngdome of heuen; it is more expedyent to the / & to my other seruauntes for to be preued in adversitees 36 than to have eche thynge after theyr wyll / I know the hyd thoughtes of man / it is expedyent to thy helth & saluacyon to be lefte some tyme to the selfe without gostly sauer / that thou be nat inflate by pryde & lyft vp aboue thy selfe, thinkynge the to be better than thou 40 art in dede / I may take away whan my lyste that I gyue to any man / & restore it to them whan I wyll; whan I gyue any gyft or grace to any person, it is myn that I gyue / and whan I withdrawe it I take but myn owne / for al goodes & enery perfyt gyft is myn. I sende the any trouble bodely or gostlye, dysdeyne nat therof, ne let nat thyn hert fall therby unto great heuynes / for I may soon lyfte

<sup>1</sup> leaf 66, verso.

<sup>2</sup> leaf 67, sig. L. iii.

#### III. xxxyi.] Of leaving the Creature and seeking the Creator, 225

the vp agayn, & chaunge thy heuynes into ioy / nenertheles I am rightwyse & moche to be recommended & loued whan I sende the 1 suche aduersyte or scourges / if thou wylt vnderstande, thou oughtest 1 neuer to be heuy for the adversytes that I sende the, but rather to thanke me / & to repute it a synguler ioy that I spare the nat in such peynfull afflyccions that I sende the / for I sayde to my dyscyples / I loue you as my father dyd me / though I sende you into the world 8 nat to haue ioyes of the worlde, but great batayles; nat to haue worldly honours, but despitis; nat to be Idle, but to labour / nat to haue rest, but to gader moche frute of saued people into the barne or church of god, lyke as I was sent to also; haue minde, sone, also of 12 these wordis.

¶ The .xxxvi.² chapter, how all creatures shuld be set a syde, that we may fynd god.

Orde god, sayth a deuout soule to our lorde, I have nede to have no more grace than I have yet, if I shuld come thyder where no man nor creature shall let me / for as longe as any creature reteyneth me by lokynge of thy loue, I may not fle to the frely / he desyred to fle frely that sayde these wordes: who shall gyue me winges lyke a 20 doue, that I may fle & rest where perfite rest is? what thynge is more quyete & restfull<sup>8</sup> than is a symple iye / & who fleyth more frelye into the knowlege and loue of God / than he that desyreth nothynge here in erthe / he therfore that wyll stande in eleuacyon of 24 mynde / & so beholde the, good lorde, maker of all thynge, he muste ouer passe euery creature & forsake hym selfe with other, consideryng his lorde to have nothynge lyke hym / but that he precell all creatures in thy love / and, but if a man be fre & lowsed from 28 inordinate loue of all creaturis, he may nat 4 frely lyst hym vp by contemplacion & loue of heuenly thinges / therfore fewe folke be founded contemplature / for fewe be founde that fully sequestrate theym selfe fro erthly thinges, that be but transytory / to contemplacion is great 32 grace requyred / for by grace a man must in the dede of contemplacion be lyft aboue hym selfe / & but if he be lyfte vp in spyryte aboue all creatures erthelye, & be holy vnyte to god almyghtye / what so euer he can or hath of vertue is but of lytle pryce aforo 36 god / he shall longe be lytle in vertue / & lye longe in erthe, that reputeth or prayseth any thynge but onlye eternall goodes, which he had of god almyghty / and what so euer thynge is not god almyghty or to hym referred is nought / & to be acounted for nought / great 40 differens is between the wysdom of a deuout and illumyned persone of god / & the cunnynge of a lettred clerke or a student / for that doctryne is more worthy & better that cometh by the influence of god than it that cometh by the labour of mannys wyt / ma[n]y desyre

<sup>1</sup> leaf 67, verso.
2 Orig. xxxvii.
3 Orig. refstull.
4 leaf 68.
IMITATION.
Q

to come to contemplacion, but fewe study for such thinges as be required therto in exercyse / & a great impedyment therto is that we stande in sygnes & in sensible thinges, & labour nat to mortyfye vs fro them / ne to despyse theym parfytely before as we shulde do / 4 howe is it and with what spyryt be we led / I wot nat, that be reputed spirituall persons / & yet we laboure more about vyle & transytory thynges / than about spirituall / about the which scarsly at any tyme we labour or thynke inwardly with suspensynge of our 8 outwarde sensys, so that we wey nat our warkes stratlye or euenlye las we ought to do / for wherupon our affection resteth we do nat attende / ne we lament nat our vyle and vnclene dedes / & therupon foloweth that whan our inwards affection is corrupte, that the dede 12 followynge & procedynge thereof is necessaryly corrupte, for of a clene herte cometh? good dedys and vertuous lyuynge / euery man seketh the dede of what & how moche he may do or doth / but howe vertuous a man is it, that is nat so dylygentlye soughte / for a ryche 16 man or a stronge man / for a good labourer / a good wryter / a good synger / a fayre man or woman / or for an able persone, every man dylygently seketh / but howe meke in soule is suche a persone / howe pacyent, how deuout / or well-disposed inwardly is he, no questyon is 20 made / nature sheweth the outwarde goodnes of man / but grace turneth it selfe to the inwarde vertues of man / nature with gyftes natural is ofte dysceyued, but the soule trusteth in God that he be nat disceyued.

## ¶ The .xxxvii. chapiter, howe man shuld forsake hym selfe and all couetyse.

One, sayth our lorde, thou may not have perfyte liberte, but if thou vtterly forsake thy selfe. all proprietaries & louers of them 28 selfe be fetered and nat fre / as couetous folke / curious & vaynglorious, that seke alway ryches, honours & delectable thinges, & nat suche as perteyne to iesu cryste / suche folke ofte feyne & compounde suche thynges as be nat stable but faylynge, for all thynge shall 33 peryssh that is nat begon & caused of god / holde well this shorte worde / forsake all thynges for god, & thou shalt fynde all thinges; 3 forsake couetyse, & thou shalt fynde rest / degest thys thynge in thy mynde busyly, & thou shalt vuderstande all thynge / lorde, that is 36 nat one dayes warke nor a light thinge to attaine / for all perfeccion of relygyon is comprysed therin / sone, thou shulde nat soone be aduerted ne cast downe by dyspayre whan thou herest the wayes of perfyte folke / but rather to be prouoked to hyer thynges / & at the 40 leest to enforce the by denote desyre to theym; I wolde thou come there to that thou loued nat carnally thy selfe / but that thou wolde folowe my councell in all thynges; than thou shuld be as I sayd, & all thy lyfe shuld be led with ioy & peas. thou hast yet many thynges 44 1 leaf 68, verso. 3 leaf 69. 4 Error for 'averted.' <sup>2</sup> Orig. tometh.

to be forsake & lefte, the which but if thou holy leue and resygne to me / thou shalt nat attayne that thou desyrest / I counceyll the to bye of my bryght golde / that is to say, heuenly wysdome, the which 4 despyseth all erthly thinges, that thou may be very ryche / lay thou a syde all erthely wysdom and all inordynate pleasure of thy lyfe / or any other, & thou shalt have heuenly wysdome therfore / the which wysdom, though it be reputed lytell worth in erthe & of erthly 8 folke / yet it is a precyous margarete hydde fro many, & greatly desyred of many.

¶ The .xxxviii. Chapyter, of the vnstablenes of the hert of man / & how man shuld fynally lyfte vp and order his herte and mynde to God.

One, sayth our Lorde, truste nate to mound to any cone changed from one cion, the which is now here, now there, soone changed from one thou lynest thou shalt be chaun geable thyng to an other / for as longe as thou lyuest thou shalt be chaun geable 16 & subjecte of mutabilite ayenst thy wyl / now shalt thou be glad, now heuy / now well plesed & content & soone discontent, now deuout & soone vndeuout, now busy in mynde & werke, & now sleuthfull / now thou art lyghte & mery & soone after sad & troubled, but a wyse man 20 & well taught in soule standeth stable in all such mutacyons / nat attendynge what he felyth in hym selfe / or of what party the wynde of thy stablenes bloweth / but rather that all the entente of his soule & mynde may come & profyte to the due and best ende / and in this 24 wyse may a man alway one abyde holy, as longe as the symple entent of his soule amonge all suche varyacyons is nat vndered, but dyrecte to me contynually; the more pure and clene the entencion of mannys soule is, the more stedfastly he goth amonge such stormes & troubles / 28 but in many thinges is the pure iye of mannes soule made darke / a man lyghtely beholdeth a delectable objecte that is presented to hym, and anone the soule is infecte by vnlefull desyre / for seldome suche persones be fre and vnfecte of the venym of theyr owne sekynge / as 32 we rede by exaumple of the Iewes, the whiche came into betanie to Martha / & Mary / & nat to Iohan only / but for to se Lazar / wherfore the iye of mannes intencion is to be clensed so that it be rightwys, and aboue all varyant meanes directe to me.

36 ¶ The .xxxix. chapiter, howe god almyghty sauoureth to his louer aboue all thynges.

Beholde my lorde god, & beholde all thynges: what thinge may I more graciously & better 3 to my beatytude desyre? o thou sauery 40 & swete worde to thy louers, my lorde god & all thynges / I say nat

<sup>&</sup>lt;sup>1</sup> leaf 69, verso. <sup>2</sup> Orig. keholdeth. <sup>3</sup> leaf 70. <sup>4</sup> Orig. woode.

#### 228 To the loving Soul God is sweet above all Things. [III. xxxix.

that he is the worlde, ne the transytory goodes of the worlde, which is nat to be loued / but god in all thinge, the which worde often repeted gyueth a great gladnes to the louer of god / whan thou art present, good lorde, all thynges be plesaunt to man / and if thou absent the 4 from hym / thinges be tedyous to hym / thou, good lorde, alone makest a peasyble herte, and also a great gladnesse & solempne ioyfulness in mannis soule: thou makest a man fele wele of all thinges, & to loue the in all thynge / and without thy goodnes nothinge may 8 longe please man / but if any thynge shall be thankefull & well sauory to man / thy grace must be present, and wysdome: if thou, good lorde, sauour plessauntly to any man / what thyng shall nat be delectable to hym, & if thy goodnes sauour nat to man, what may be 12 ioyfull to hym? sothely nothinge: but worldlye wyse men fawteth in thy wysdome, good lorde, and they lyke wyse that sauoureth flesshely desyres, for in such wysdome and noughty wayes be many vanytes, and spyrytuell deth followeth / And they that followe the, 16 swete and blessyd lorde, by contempte of the worlde / and by mortifyinge of theyr body or bodely lustys, be knowen to be very wyse, for they be transfourmed from vanyte to trouth / and from carnalyte to spiritualte / to such persones doth almyghty God swetely sauour / 20 and what someuer goodnesse or delectacion they fynde in any creature, they referre all to the laude & praysynge of the, creature1 <sup>2</sup>Great dyfference & dyssymylytude is betwyxt the sauour & swetnes of almyghty god the maker of all, & the sauoure of the 24 thynge that is made of hym, as is also betwyxt eternite and tyme, and betwyxt lyght increate & light illumined of god / o thou light eternal, precellynge & transcendynge all lightes creat, perse the inwarde partes of myn hert; with thy ioyfull shynyng puryfye, glad / 28 claryfy and quyken my spyryte, with his powers, to enclyne & be ioyned to the from vnprofytable excesses / o whan shall that blessyd houre come, moost to be desyred, whan I shalbe sacyat & replenysshed with thy blesful presence / that thou may be to me in all 32 pleasures possyble to be desyred / for as longe as that gyfte is nat gyuen to me / my full Ioye shall nat be: it is myne olde man, that is to say, my bodye lyuynge in me, by his venemous concupiscence nat fully crucyfyed or mortyfyed in me; as yet my body couetyth 36 strongly agaynst my soule; it moueth inwarde batayles, and sufferyth nat the revgne of my soule to be in rest; but thou, good lorde, that hast dominacion vpon the see / & dost myttigate his mouynges & flowinges, aryse & helpe me, quenche & destroy these outragious 40 meuinges of my flesshe, wherwith I am sore troubled; destroy them in thy vertue & myght / shewe, I beseke the, thy power, & declare the right hand vpon me, for I have no other hope but the, that arte my lorde & sauyour.

<sup>1</sup> Error for 'creatour.'

<sup>&</sup>lt;sup>2</sup> leaf 70, verso.

The .xl. chapiter, howe no man may be sure frome temptacyon whyles he lyueth here.

One, sayth our lorde God to his louer, thou shalt never be syker or surer in this lyfe, but, las longe as thou shalt lyue here / spirituall armour shalbe necessary to the; thou art conversaunt amonge thy enemyes on every syde, thou arte troubled & vexed / & therfore if thou vse nat on every hande thy shylde of pacyence / thou shalt nat 8 be longe vnwounded / more ouer, if thou put nat thy herte stable in me, & to suffer with good & deuout wyll all maner of thynges for the loue of me, thou mayste nat suffer this ardoure, nor come vnto the crowne & rewarde of blessyd soules / thou must therefore passe 12 manly ouer all suche thynges & vse a myghty hande ayenst thynges contrary to the / for to a conquerour is promised & graunted in rewarde aungels fode / & to a sleuthfull & an Idell man is ordeyned great misery / if thou seke here rest, how shalt thou come to euer-16 lastyng rest & quietacion in heuen / gyue the nat here in the worlde to great rest, but rather to great pacience ayenst adversitees contynually insuynge / seke nat therfore true peace here in erthe, but in heuen where it is / nat in man nor in other creatures, but in god 20 alone / thou oughtest for the loue of god suffer gladly all labours & sorowes, temptacyons & vexacions, aduersites & necessytes, infyrmytes, & iniurye, oblyquies & repreues / all tokens of mekenes & confusyons / correccions & despytes / these thynges helpe to purches 24 vertues, these thinges proueth the knyght of cryste, & maketh hym worthy the celestyall crowne. I shall, sayth our lorde god, yelde to my seruaunt that serueth me in such seruyce as is spoken, euerlastynge rewarde for a lytell & short laboure / & glory infynyte for a 28 lytell confusion / trowest thou, sayth our lorde 2 to his seruaunt, that thou shalt have alway spirituall consolacions at thy wyll / my sayntes had nat such consolacions contynuall / but many dyuers temptacions & great persecucions / but with paciens they ouercame all such 32 troubles / trustynge more in me than in them selfe in suche peynes / knowynge with the apostle that the peynys of this present lyfe be nat worthy to deserve the glory of heuen / woldest thou have that anon, that many afore have scar[s]ly opteyned after many wepynge terys 36 & great labour / abyde pacyently the gracyous comynge of our lorde / labour manly in his vyneyarde the warkes of rightwysenes / put thy confort in god, mistruste hym nat / but stande strongly in fayth, & go nat fro his seruyce that he hath called the to, & expounde thy 40 body and soule stable & strongely for the love of god / and I shal be with the in all thy troubles, & shall fully rewarde all that suffre or do for me.

<sup>1</sup> leaf 71, sig. M. i.

<sup>2</sup> leaf 71, verso.

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On, sayth our lorde to his louer, cast thy hert & loue vpon thy lorde god stedfastlye, & drede nat what man iugeth in the / 4 where thy concyence yeldeth the deuout & innocent / it is good & blessyd to suffer & to be heur to an humble persone that trusteth more in god than in hym selfe / many folke say many thynges / & therfore lytle feyth is to be gyuen; but to satysfye all men it is im-8 possyble / and though saynt Powle the apostell laboured to please all folke in god / makyng hym selfe mete & apte to all mennys condicions for theyr saluacion & lucre / yet he set lytle by mennes iugement, that is to say, mennys dyscommendacion or commendacion ayenst 12 hym / he dyd labour dylygentlye for other mennes edyficacion & saluacion / but he suffered other men to iuge or despyse hym / he coulde nat let / and therfore he commytted hym selfe & all his labours to god almyghty that knoweth all thynge, & what is best for man / 16 & he defendyd hym selfe by pacyence & humylyte agaynst all his aduersaries & lesynge makers / he answeryd somtyme by worde and wrytyng ayenst his detractours, that he shuld nat be sclaunder to other / what art thou that dredest a mortall man, which is to day & 20 the morowe apereth nat? drede god, & thou shalte nat drede mannes terrours. whan may any man worke in the by wordes or iniuryes / he shall rather noy hym selfe than the / ne he shal nat eschewe the iugementes of god / who euer he be. haue thou god alway before the, 24 and stryue nat agayn such complaynynge wordes / & though thou seeme for the tyme ouerthrowe, and suffre confusyon contrary to thy descruynges, disdayn nat therwith, lest thou minysshe the crowne of glory by impaciens / but rather beholde me, that may delyuer euery 28 man fro confusyon & iniurye, & rewarde euery man after his merytis & trauayles.

¶ The .xlii. chapter, if man wyll opteyne fredom of hert, he must holy forsake hym selfe. 3

O Ur lorde god sayth to his seruaunt / sone, forsake thy selfe / & thou shalte fynde me: stande thou without the eleccion of thy fre wyll / & without all propryete, & thou shalt alway wyn / for if thou leue thy selfe vtterly / without presumpcion of the same, more 36 abundaunce of grace than thou had / shall be gyven to the. Lorde, sayth the discyple to his lorde god / how ofte & in what thynges shall I forsake my selfe? I say to the, sone, that thou shalt every houre, & in every thynge great & small, forsake & make thy selfe 40 naked / ellys Howe may thou be myne & I thyne / but if thou forsake thy proper wyll in all thynges within & without? the soner thou so

<sup>1</sup> leaf 72, sig. M. ii.

<sup>&</sup>lt;sup>2</sup> leaf 72, verso.

do, the better it shalbe with the / the more fully thou forsakest thy selfe with all other thinges / the better thou shalt please me & the more thou shalt wyn / some religyous folk with other forsake them 4 selfe nat fully / but with some excepcyon / such trust nat to god almyghty / & therfore they endeuer them to prouyde for them selfe in some thynges. some other at the fyrst doth offer them selfe and all theyrs to god / but at a temptacyon soone after arysynge they 8 returne to theyr owne wyll, the which they had forsake / and therfore they profyte nat in vertue / suche persones shall nat come to very clennes of hert ne to the grace of my ioyfull famylyaryte / but if they make a hole resygnacyon & a dayly oblacion of them selfe & 12 all theyrs fyrste / without which the vnyon that longeth to my fruycion may nat be had / I have sayd ofte to the: forsake thy selfe, and resyne the perfytely, and thou shalt enioy inwarde peace / gyve all for [all], aske ne seke nothynge agayne of them that thou hast forsake 16 for me / but stande holye & fermely in me, nat doutynge any thynge / & thou shalt haue me / thou shalt be fre in soule / darknes shall nat possesse the, ne any spyryt of derkenes shall have power of the / indeuoure the to this / pray & study with all thy desyre, that thou 20 may 1 be delyuered fro all maner of properte, & with nakydnes of all ambicion & possessyon folowe naked iesu cryste thy sauyour / & that thou dye to thy selfe & the world & lyue to me eternally / than all vayne fantasyes, wicked troubles, & superfluous busynes shall 24 fayle / Also than shall all imoderate drede / & loue inordynate dye.

- The .xliii. Chapyter, howe man shulde gouerne hym in outwarde thynges, & renne to god for helpe and socour in parels and daungers.
- 28 S One, sayth our lorde to his louer, thou oughtest with all dylygence gyue hede that in enery occupacion & outwarde dede thou be fre withinforth in thy soule, hauynge power of thy selfe / so that all
- thinges be under the & thou nat vnder them / that thou be lorde & 32 leder of thy werkes and nat seruaunt / but as a true hebrew or cristen man, goynge into the sorte & lyberte of chyldren of god, the which stande vpon the present thinges of the worlde and beholde the eternall goodes of heuen / the which also beholde the transytory
- 36 thinges of the worlde with theyr lefte iye, & heuenly thynges with theyr right iye; such folke be not drawen by worldly goodes to inordynate loue of them / but rather they drawe suche temporall goodes as god sendeth them & order them to good dedes, lyke as
- 40 god almyghty the hye artyfycer hath ordeygned them, that lefte nothynge vnordred in all the worlde / also if thou in euery auenture or chaunce stande nat in the outwarde apparaunce, that is to say, if thou stande nat to the iugement of thy bodyly iye or ere / but anon

<sup>1</sup> leaf 73, sig. M. iii.

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as thou perceyuest such thinges / if thou enter with moyses into the table of thy soule by deuout prayer 1 to councell our lorde / thou shalt here sometyme the swete answere of god almighty / & thou shalt returne agayne to thy selfe instructe of many thynges bothe present 4 & for to come / moyses euer had a recours to the tabernacle of god for doubtis & questyons and to assoyled, and he fled to the subsydye of prayer for parelles & the vnresonable vyolencis and fautis of men to be fled / so thou shuldest fle into the secret taber-8 nacle of thy soule in such doutis or parels, there callynge on the helpe of god by deuout prayer / we rede that Iosue with the chyldren of israell was deceyued of the Gabaonytis, because they gaue lyght credens to theyr swete wordes & dyd nat counceyll with our lorde 12 by oracle as they shulde have done, before they had graunted them any thynge.

## ¶ The .xliiii. chapyter / a man shuld nat be importune in his wayes or nedys.

One, sayth our lorde to his louer / commyt thy cause to me alwaye / & I shall well dyspose for the whan tyme behouable shall be / abyde myn ordynaunce & thou shalt fynde profyte therby / my lorde god, sayth he / I gladly commytte to thy goodnes my selfe 20 & all my desyres & necessytes, for my prouydence may lytle auayle / I beseke the that I cleve nat moche to aventures here after ensuyage but that I may shortly in all such offer my selfe to thy pleasure sone, sayth god / man often prosecuteth the thynge that he desyreth, 24 & whan he cometh therto / he begynneth otherwyse to fele therin for mannys affectyons & desyres about one thyng be nat durable & abydynge / but now vpon this thynge sette / and now vpon that / the very 2profite of man is to forsake hym selfe & to commyt hym 28 holy to God / for such a man is very fre and syker / But our enemy & contrary to all goodnes cesseth nat of his temptacyons / but day & nyght he maketh greuous fautes to vs / to catch vs at unwares by his deceytfull snares / wake therfore & pray dylygently that thou enter 32 nat into temptacion.

¶ The .xlv. chapter, man hath no goodnes of hym selfe / ne any thyng that he may haue any glory or pryde of, but all of the goodnes of god.

3

Orde, what is man that thou hast suche mynde of, or the sone of man whom [thou] doest vysyte with thy grace / what meryte was or is in man that thou gyuest thy grace to / what may I complayne if thou forsake me / or what may I rightwysly say 40 agayne the / if thou graunt me nat that I aske of the / geth thou

<sup>1</sup> leaf 73, verso.

III: xlv.]

gyuest all goodes 1 of thy owne goodnes & lyberalyte, & without the descruynge of man / Surely this may I thynke & say of my selfe / that I am nothynge of valoure, that I have no goodnesse of my selfe / 4 but that I am in suffycyent and frayle in all thynges, & go to nought euer / and but I be holpen of the, good lorde, and informed within in soule by the, I shall be made all dyssolute / thou, good lorde, abydest alwey one beynge / and enery where good, rightwys & holy / 8 werkynge all thinges wele, right wysly & holyly / & dysposynge all thy werkys in wisdom, but I wretche, that am alway more prone & redy to fayle than to profyte in vertu and goodnesse / am nat abydynge euer in one state / for seuen tymes in the day the rightwis 12 man is troubled of synne / Ne 2 the lesse it shal be sone wele with me agayn, if it please thy goodnes to helpe me / for thou alone, good lorde, mayste without man helpe in all nedys / & make me so ferme & stable / that I shall nat be chaunged hyder & thyder / or fro this 16 thynge to that / but that my herte may be turned & rest in the alonly / & if I wolde cast away all mannes consolacion, eyther for deuocion for to be had or ellys to seke thy socoure & goodnes / for such nedes as fall to me, that I am compellyd by to seke the / for no 20 man may helpe or comfort me as thou mayst / than I myghte well trust to thy grace & to ioye of the gyfte of thy newe consolacyon / I thanke the, good lorde, the actour and grounde of all goodnes / as ofte as any good chaunce happeth towarde me / I am but vanyte 24 and nothynge in thy syght, an vnstable man & syke / wherof may I than be proude or shuld repute me any thynge profytable / wheder nat of nought, the which is moste vanyte? truly vayne glory is an infective pestylens and moost vanyte / for it draweth a man fro very 28 glory & remeueth grace spyrytuall / whyles a man hath a complacensin hym selfe / he displeaseth god / and whan he desyreth mannys laude & vayne praysynge / he forgoth very vertues, very glory; & holy ioy to man is to ioy in god & nat in hym selfe / to ioy in the 32 name of god almyghty / & nat in his proper vertu or strength / nor to have delectacyon in any creature but for god / thy holye name, good lorde, be praysed & blessid, & nat myne; thy werk be magnyfyed & nat myne / no laude, ne praysynge be gyuen to me by 36 mannes mouthe for any thynge sthat I do, but all be vnto thy pleasure; thou arte my glorye & the inwarde ioy of my herte / I shall by thy grace euer Ioye in the & in nothynge perteynynge to the but in my infyrmytes / let Iewes with other vayne louers of the worlde 40 seke glory of them selfe, & in other. I shall only seke the glory and praysynge of god / for all mannes glory & praysynge with worshyp temporal, & also worldly hight and promocyon, compared to thy eternall glory, good lorde, is but vanyte & folye / o thou blessyd 44 trynyte, my god / my mercy and very truthe, to the alone be laude / vertu / honour / & glory for euer. Amen.

<sup>1</sup> Orig. 'goones.' 2 leaf 74, verso. 3 leaf 75. 4 Error for 'me,'

The .xlvi chapter, how all temporall honour is to be dyspysed.

One, sayth our lorde to his louer, be thou nat confounded ne heny, whan thou seest other honoured and auaunced / and thy selfe 4 despysed and humyled / rayse vp thyn harte to me into heuen, & thou shalt nat be heuy thoughe thou be despysed of man here in erthe / Lorde, sayth the dyscyple, we be here in darke blyndenes, lackynge the very lyght / and therfore we be soone disceyued by 8 vanytes; as farre as I can vndirstande / I neuer yet suffered any iniury of any creature / wherfore I can nat rightwysely complayne agayne the / but for as moche as I have ofte synned agayn the / therfore cuery creature is worthyly armed ayenst me in punysshement 12 of my synnes. wherfore confusyon & shame to me is dewe with contempte; to the, good lorde, be laude, honoure, & glory / and but if I prepare my wyll to be dyspysed and forsake gladly of every man and vtterly to be reputed noughte, I can nat be stablysshed ne pacy-16 fyed withinforth / nor spiritually to be illumyned / ne may nat be fully knytte & ioyned to thy goodnes.

## ¶ The .xlvii. chapter / howe no man ought to put his peas fynally in man.

One, if thou put thy peas with any person for thy felynge, & for that they accorde with the, thou shalt be vnstedfast & vnpeased / but if thou have thy recours to god, that is permanent & euerlastynge truthe, thy frende goynge a way or decessynge fro the 24 shall nat make the inordynatly heuy / thou oughtest to loue all thy frendes in me / and for me to love every persone that thou accomptyst with good & dere to the in this lyfe / for I am the begynner & the ende of all goodnes / & without me all frenshyp is 28 nat valent or durable / nor no worldly frendshyppe may endure / where I ioy nat. thou oughtest to be mortyfyed to such carnall affeccions of thy louers / that as moche as thou mayst thou shuldest desyre to be without al mannes company / for the more a man with- 32 draweth hym fro all worldlye solace / the more he draweth nere to god almyghty / & the more hye that he ascendeth in loue & spirituall contemplacion, the more profoundly & inwardly he descendeth in humble consyderacion of hym selfe and vylypendynge 36 hym selfe / he that ascrybeth or gyueth any goodnes to hym selfe / he gaynstandeth the grace of god & letteth it to enter into hym / for the grace of god alwey requyreth an humble herte / if thou man, sayth our lorde, wolde perfytely disprayse thy selfe / & wold empte 40 clene thy hert fro all erthely loue, than wolde I, sayth he, distyll & entre into the with abundaunt grace, 2 but the more attendaunce &

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<sup>1</sup> leaf 75, verso.

<sup>&</sup>lt;sup>2</sup> leaf 76.

effeccyon thou hast to my creatures / the more is the consyderacyon & loue of thy creature¹ take fro the / loke that thou lerne to ouercome thy selfe in all thynges / for the possessyon of thy creature¹ / 4 & than thou mayst come to the knowlege of thy lorde god / what so ever thynge thou louest inordinatly, be it never so lytel, yet it defoylith thy soule & letteth the to come to the knowlege & loue of god /

### ¶ The .xlviii. chapter, agayne vayne & seculer scyence.

One, sayth our lorde to his louer, beware that thou be nat mound by the fayer & subtyll wordes or sayinges of men / the reggne of 12 god standeth nat in worde but in vertu / attende my wordes, for they illumyne mannes mynde, & inflameth with the ardure of loue mannys herte / they make compunccyon in man to be sory for his synnes / & with that they brynge to mannys soule great consolacion / gyue the 16 nat to lecture or study for that thou woldest be sene cunnynge / or wyse before other / but study therby to mortyfy thy vyces & vicious lyuynge in the & other / for that shal more profyte the than the knowledge of many questions / for whan thou hast red, knowen many 20 thynges / thou must at last come to one pryncypall & begynnynge of all other / I am he that techeth man cunnyng, & I gyue more clere vnderstandinge to humble persones than any man techith / loke, whom I speke to, he shal be wyse & profyte in soule / wo shall be theym 24 that seke of men curyous thynges, and lytell ponder the wey how they shuld serue and please me / the tyme shall come whan that Cryste, the mayster of all maysters / and Lorde 2 of aungels, shall apere redy to here every mannes lesson, that is to say, to examyne every 28 mannes concyens; than shall Iherusalem be lyghtened & enserched with lanternes & lyghtes / and the hyd warke & cogitacions of men / shalbe manyfestly opened / & all vayne excuses shalbe fordon & layde a syde / I am he, sayth god, that sodenly ryse vppe and 32 illumyneth an humble mynde / that he may take and perceyue mo reasons of eternall trouth soner than he that studyeth .x. yere in the scolys / I teche without sounde of wordis, without confusyon of opynyons / without pryde of worshyp / & without fyght of argumen-36 tacion / I teche to dispyse all erthely thynges & thynges present / I make my louers to seke & to sauoure thynges eternall / to fle honours, & paciently to suffer sclaunders and adversites, nothynge without me to desyre, but all theyr hope to put in me, and to loue 40 me ardentlye aboue all thynges / some in louynge me inwardlye haue deuyne and godly thynges, & cunnyng to speke marueylous thynges, such hath more profyted in forsakynge all thinges / than in studyinge about subtyle thinges / but I speke to some comon thynges & to other

<sup>1</sup> Error for 'creatour.'

<sup>&</sup>lt;sup>2</sup> leaf 76, verso.

#### 236 Of not troubling ourselves with Outward Things. [III. xlix.

specyall thynges; I appere to some swetely in hyd synes & fygures / & to other I showe great mysteryes with great lyght of vnderstand-ynge / there is one voyce & one letter in the bokes that they beholde / but that voyce or letter informeth nat all in lyke / for I am the 4 inwards techer of trouth / sercher of mannes hert / the vnderstander of mannes thought, promoter of his dedis, gyuynge to every man as I thynke worthy.

<sup>1</sup>¶ The. xlix. chapiter / how we shulde despyse & nat 8 greatly desyre outwarde wor[1]dly thynges.

One, thou must be ignorant & vnknowinge many thynges, thou must accompte thy selfe as dede upon erthe / & seke one that all the worlde is crucyfyed to / thou muste ouerpasse many thynges that 12 thou shalte parauenture [hear] ayenst the or thy frende with a deffe ere, nat answeringe to suche / but to such rather those thinges that be to thy peace / it is better a man to turne away his iyen fro thynges of displeasure / & to let euery man to thynke & loke as he wyll. Also to 16 withdraw thyn erys fro vnprofytable fables than to deserne to contencious wordes / if thou wylt stande & enclyne to god / & dylygently beholde his iugement, & the meke answers in his reproues / thou shuldest suffer the more easely to be ouercome / o lorde God, what 20 be we? lo, we wepe and lament greatly for a lytel temporall harme or losse / we renne ayenst myght and laboure bodely for a lytell temporall auauntage / but our spirituall losses & detrymentis that we suffre be soone forgot with vs / & scarsly we returne agayn therto 24 any tyme after our losse / to that thyng that is lytell or nought worth we gyue great attendaunce / and that thynge that is of great pryce & moost necessary to vs we set nat by it / for all mankynde in maner renneth towarde outwarde thynges / & but they soone aryse fro suche 28 dysposycyon / they shall gladly lye & delyte euer in outwarde thynges.

¶ The .l. chapyter, howe every tale or worde is nat to be beleved / & how mannes worde soone slydeth.

Ood lord, gyue & graunt me helpe of my trouble that I suffer / for mannes helpe is but vayne & vnuaylable in such nedis / I have ofte fayled of helpe & socoure / where I trusted to have founde it, and ofte have I founde faythfulnes / where I trusted leest to have 36 founde it / wherfore I say, that man laboureth in vayne that putteth his hope in man. thou, good lorde, art the very hope & helth of man; blessyd be thou in all thynges, & for all thynges that happeth to us / we be sicke & vnstable of our selfe, we be soone chaunged fro goodnes 40 & disceyued / who is he that can so warely & wysely kepe hym selfe

<sup>1</sup> leaf 77, sig. N. i.
2 Error for 'deserve'; Lat. 'deservire.'
3 leaf 77, verso.

in all thinges, that he fall nat some tyme into a snare of discevte of some perplexite / but he that trusteth in the, good lorde, and seketh the with symple herte, doth nat so soone remeue from the / and if it 4 hap hym to fall into any tribulacyon / howe so euer he be wrapped therin / he shall soone be delyuered therof by the / or ellys soon receyue comfort of thy goodnes / for thou, good lorde, forsakest them neuer that truly truste in the / it is harde to fynde a faythfull & a 8 trusty frende / that so perseueryth in all the trybulacyons of his frende / thou, good lorde, art moost faythfull in all such nedys / & lyke vnto the none is / nor may be founde / o ful well felte & sauoured that soule in god / the which sayde, my mynde is grounded 12 & stablysshed in my lorde god / if it were so with me, I shuld nat so soone drede man / ne be moued at his wordes / who may prouyde all thynges for to come / or who may eschew the parelles or enyls here after ensuyinge? if chaunces or thinges before sene 1 ofte anoyeth & 16 hurteth man / what shall I say than of thynges vnprouyded / but that they more greuously hurt / but wherfore have nat I, wretche, better prouyded or purueyed? why gaue I so soone credens to other mennes sayinge? but we be men / ye, thoughe we be reputed and 20 extemed aungels of many folke. to whom shall I gyue credens / but to the, good lorde? for thou art very trouth, that nouther disceyuest ne may be disceyued / and euery other man is a lyer, vnstable / & soone dysceyuynge moost in wordes, so that vneth it can or may be 24 beleued that semeth ryghtwyse whan he proferith it / howe prudentlye haste thou, good lorde, gyuen warnyng to vs to be ware of men, and how the moost famylyer frendes of man be enemyes to hym / also a man shulde nat beleue if man shuld say to hym / lo, cryst is here or 28 there / shewyng hym that is nat cryste but rather antecryst, as hath be sayd, and hereafter shalbe sayd. I am taught by harme that I haue suffred & sene other suffer / And praye God that I may be taughte to be more ware & nat to my foly / a man sayth to me / 32 sone, be ware and kepe this pryuey to thy selfe that I say / & whyles I kepe pryuey suche as hee commytted to me / he can nat kepe pryuey that thynge that he desyred me to kepe pryuey / but anon he betrayeth and dyscloseth bothe hym and me, and so gothe his way. good lorde, 36 defende me from such talys and vnware men, that I fall nat into theyr handes / nor take vpon me to do suche thynges / good lorde, graunt me to have stableness of worde & neuer to have dysceytfull tonge, 2 but remoue all suche dysceytes fer fro me / I ought in all wyse 40 eschewe that thynge that I wolde nat suffer my selfe / o howe good & peasyble is it a man to kepe scylence of other mennys dedes / & nat lightly to beleue every mannis tale / ne lyghtly to tell out suche talys / to shewe brefely in fewe wordes the entent of his mynde, nat 44 to be led or moued with any bosting or flaterynge wordes / & alway to seke god almyghty, the beholder of mannes soule in his dedys, euer desyryng that all the entencion of his soule inwarde, to geder 1 leaf 78, sig. N. ii.

<sup>2</sup> leaf 78, verso.

with his outwarde dedes, may be directe & perfourmed after his gracyous pleasure / how sure is it for the conservacion of henenly grace / a man to fle vtter apparaunce of goodnes & nat to desyre outwarde flatery or vaynglory / but rather to folow those thinges which 4 gyue and procure the amendynge of lyfe with the feruour of good lyuynge / knowen vertu & openly commendyd hath hurt many persones, where grace pryuelye vsyd & hyd hath and doth profyte / & auayle many in this frayle lyfe / the which after scripture is all 8 temptacyon & malyce, 1

# ¶ The .li. chapter / howe a man shulde put his confydence in God whan sharpe wordes touche hym.

S Tonde, sone, fermely & truste in me, whan thou art vexyd with 12 troubles & malycyous wordes / what be wordes but wynde that fleeth in the ayre without hurt of any stone / if thou be gylty of such wordes or worthy of them or suche repreues, than thynke thou wylte gladlye amende the / and if thou be nat gyltye, thynke yet 16 thou wylte suffer gladlye 2 such repreues for goddis sake / It is but an easy thynge to suffer sharpe words sometyme, where it is so that thou mayste nat suffre harde flagellacyons / or betynges, with cryste & for hym / & why is it that so small thynges be so bytter and 20 odyous to the / but for that thou art yet carnall & nat spirituall in thy affeccyons / geuynge more hede to man than to god? for that thou dredest to be despysed / thou wolt nat be repreued for thy excessis / but sekest for thy defence derke & synyster excuses / but 24 beholde thy selfe better, & thou shalt se well that the worlde & vayne glory / or mannes pleasure lyueth yet in the / whan thou refusest to be humbled & confounded for thy defautis / it is certeyne that thou art nat very humble, ne truly dede / or mortifyed to the 28 worlde / nor hast nat the worlde crucifyed to the / but here thou my wordes & thou shalt not drede a thousande mennys wordys lo, if all the wordes that myght be feyned were maliciously sayde agayn the / what shulde they noy the, if thou wolde let them passe 32 & nat ponder them greatly? thou knowest they may nat mayme the ne hurt one here of thy hede / but he that hath nat inwarde syght to his soule helth / nor god afore his syght, is soone moued & trobled at a sharpe worde / he that trusteth in me, sayth our lorde, and woll nat 36 stande to his owne iugement, shalbe without mannes terrour / I am the iuge and knower of all secretis / I knowe how every thinge is done / I knowe both hym that doth the iniury & hym that suffreth it / for by my suffraunce such iniuryes be done / that many mennys 40 thoughtis may be knowen / I shall juge bothe the inocent / and hym that is gylty, but I have decreed to prove them both by my hyd iugement / the testymony & iugement of man ofte tyme deceyueth / but my iugement is true / it shall stande stable / & it shall nat be 44 1 Lat. 'militia,' <sup>2</sup> leaf 79, sig. N. iii. 3 leaf 79, verso.

subuerted. though it be hyd & nat apere / yet it neuer dothe erre, thoughe it apere nat ryghtwys to some / wherefore in euery iugement man shulde renne to me / & nat to lene to his owne reason / A 4 rightwis man wol neuer be troubled, what thing so euer hap to hym of god / yet and if any wronge he layde ynto hym he wol nat moche

of god / yet and if any wronge be layde vnto hym he wol nat moche recke / ne he shall nat be exalted by vayne glory, if he be reasonably excused by other / for such a persone consydereth well that I am the

excused by other / for such a persone consydereth well that I am the 8 very sercher of mannys hert & inwarde partyes, & nat iugynge after the face & the outwarde aperaunce of man, but after the inwarde demeanyng of mannys soule / for ofte I iuge & fynde culpable many thingis that mannys iugement demeth to be laudable. wherefore I

12 beseke the, my lorde God, the true iuge, stronge and pacient, that knowest the fraylte of the malyce of man / be thou my strength & trust in all nedys, myne owne concience / for thou, good lorde, knowest in me that I know nat my selfe / & therfore in euery represe I shuld

16 humble my selfe & beningely suffer / but for asmoche as I have nat paciently & mekely suffred all such condycyon / relece & forgue me, good lorde, I beseke the / & gyue me more large grace of sufferaunce / thy plenteous mercy is better to me, by the which I may opteyne

20 pardon of my mysbehaueour / than the proper opynyon of my iustyce for the defence of my 2hyd concience / for though I suppose my concyence to be clene & nat spotted with any synne / yet I may nat iustifye me in that / for if thy mercy be remewed fro vs, no man 24 here lyuynge may be rightwyse in thy syght.

¶ The .lii. chapter / how man shulde suffer all greups & aduersytes for the lyfe euerlastynge, that we all hope and abyde here.

28 On, se thou be nat broke by impaciens of the labours that thou hast take vpon the for my sake; also se thou be nat cast downe by dyspayre or vnresonable heuynes in any trouble that shall hap vnto the, but be thou reconforted / & strengthed in every suche

32 chaunce by my promyses / for I am suffycyent to rewarde & gyue to my seruauntis aboue all mesure / thou shalt nat labour longe here, ne alway be greued with heuynes / abyde a shorte tyme in pacyens / and thou shalt soone have an ende of thy troubles / one houre shall come

36 whan all thy labours / and troubles shal ceace / all thynge is mesuryd and passeth with tyme is both lytell & short / do therfore as thou doste, and labour feythfully in my vyneyarde, that is to say, in my churche, after the degre that thou art called to, and I shalbe thy

40 rewarde, wryte thou / rede / synge / sorow for thy synnes / kepe thy mouthe fro yll & vayne wordis / pray thou & be pacient in aduersites / such exercyses with such other vertuous labours be the very wey & merytes of euerlastynge lyfe. peace shall come one day that is knowen

<sup>&</sup>lt;sup>1</sup> Some words omitted.

<sup>&</sup>lt;sup>2</sup> leaf 80.

to our lorde & hyd fro man / that day shall nat be as the day or nyght of this lyfe / but it shal be lyght & euer endurynge clerenes / stedfast peace / land infynyte rest infallyble & sure / Thou shalt nat then say with the apostle: who shall delyuer me fro the perellys & 4 the ioperdy of my mortall body? ne thou shalt nat than crye with the prophet with desyre to be desolued, & say these wordes / wo is me, that myne abydynge here in this mortall body is prolonged / & why? for than shall deth that before had dominacion in man / be over- 8 throwen & destroyed / & helth of body & soule shall than ever be without ende / none anoy shall than be to man / but a blessyd ioy & myrth / & a swete / and fayre company / O if thou sawe the perpetuell crownes of sayntes in heven / & in what maner of glory they 12 lyue & ioy in now / that were before despysed in theyr lyuynge & reputed vnworthy to lyue / sothely thou wolde humble the in the moost lowly wyse / & thou wolde soner desyre to be subjecte to every man / than to have gouernaunce of any man, nor thou wold nat 16 desyre the glad dayes of this worlde / but thou wolde rather desyre to be in trybulacion for god, and thou wolde desyre also to be vylypendyd & set at nought amonge men for cryst & with cryst thy saucour / o if these thynges were saucry to the & shuld profoundely 20 perse thy herte / thou woldest nat ones complayne the at such troubles & adversitees; & why? for we ought eche of vs to suffer all labours & hardnesse for the lyfe eternall that is so precyous / it is no lytell thynge to wynne or to lese the kyngedome of heuen / lyft vp thy 24 soule into heuen & beholde me & my sayntes, all that hath had and suffred great conflyctes / and batayles with me in this worlde / now they ioy with 2me / nowe they be conforted / nowe they surely rest after theyr labours & shall euerlastynglye abyde and reygne with me 28 in the euerlastynge reygne of my fader.

¶ The .liii. chapiter / of the day of eternyte / & of the anguysshe of this present lyfe.

The mansyon of the hygh cyte of heuen is all full of blysse & ioy 32 infynyte / o thou day eternall, moost clere, that which art nat made darke by any nyght / but it shyneth euer by the hye trouthe of almyghty god / this day is euer ioyfull and moost mery, euer sure and stedfast, & neuer chaungynge his state into commodyousnes / 36 wolde god that day shulde shyne to vs / & all temporall thynges were endyd. this day of eternyte gyueth lyght to the sayntes in heuen, with perpetuall clerte and shynynge / but to trauaylers here in erthe it is farre, & as by the mene of a myrrour / the Cytezins of heuen 40 knowe howe ioyfull that day is / and we, whiche be the chyldren of Eue and outlawes from heuen, sorowe for tedyousnes & bytternes of this our temporall day / the dayes of this tyme be shorte / euyll, full:

<sup>1</sup> leaf 80, verso.

of sorowes and anguysshes, where man is defoyled with many synnes. and is feblysshed and destroyed often by passyons; he is contracte and dystrayned with many dredes, and with many busynesses is he 4 occupyed / he is wrappyd in many vanytes / & with many errours he is intriked, and broke with many laboures / he is moued with many temptacions / he is ouercome with delytes, & he is crucyate & turmentyd with penury and nede / o whan shall all these labours be 8 ended / and whan 1 shall I be delyuered fro the mysery / and thraldome of vyces / whan shall I thynke of the alone, good lorde, all other thynges lefte / and whan shall I joy in the fully? whan shall I be without all Impedyment / or lettynge / & in very lyberte without 12 all greuaunce of body and mynde / whan shall I possesse sadde peace without trouble / sure peace within and without, & sure on energy syde / o good iesu, whan shall I stande to beholde the / whan shall I have syght / & contemplacyon of the eternall glory of thy kynge-16 dome? whan shalt thou be to me all in all / o whan shall I be with the in thy kyngdome / the whiche thou haste of thy goodnes preparate to thy louers at the begynnyng? lo, I am lefte here a poore outlawe in the Lande of myne ennemyes, where dayly 20 batayles and in-fortunes be full great / comforte me, good lorde, in my exyle / mytygate my sorowe, for I syghe vuto the with all desyre / for all that the worlde offreth vnto me for my solace is but a burden to me / I desire inwardely to be knytte & cleue to the, good 24 lorde, but I maye nat come therto / I desyre to be converted and atteyn the hevenly thynges / but worldly thynges and possessyons<sup>2</sup> vnmortyfyed in me let me / & where in my mynde I wolde and desyre to be aboue all temporall thynge / I am compellyd agaynst my 28 wyll by my dul body to be vnder all / & so I, vnhappy man, am in contynual fight with my selfe / & I am made greuous to my selfe, whyles my spyryte desyreth to be aboue & my flesshe to be downe / o what is my suffraunce withinforthe, that whan I treate of heuenly 32 thynges by dylygence of my mynde / anone a multytude of carnall thoughtis mette & letted me / good lord, be thou nat by thy grace far from me / nor declyne thou nat in wrath fro thy servaunt / sende downe the lyghtnyng of thy grace & consume such vayne and troblous 36 thoughtes / sende downe thy arowes of drede & chase away all the fantasyes of the ennemy / gather to gether all my sensys to the / & make me forget all worldly thinges, & gyue me grace soone to auoyde fro me & to despyse the fantasmes or Images of synne / Socoure thou 40 me, eternall truthe, that no vanytes mene me / O thou henenly swetnes, come and enter into me / & chase fro me all vaclennes / forgyue me, I beseke the, & mercyfully perdon, as ofte as I consyder in my mynde any thynge in tyme of prayer excepte thy goodnes / I 44 knowlege the, good lorde, that I have be wont to behave me very distractely in prayer & other thynges, for I am nat often there / but

absent, where I stande or sytte bodyly, but I am more there, whether

2 Lat. 'passiones.'

1 leaf 81, verso.

3 leaf 82.

I am borne by such thoughtis / for I am there where my desyres be / and there my thought & desyre is where that thyng is that I love / for that thyng doth mete me anon in thought that naturally pleasith or delyteth, wherfore thou truthe hast openlye sayde: where thy 4 treasour is / there is thy herte / if I loue heuen I thynke gladly on heuenly thynges / If I loue the worlde I ioy of hit & in the fortunes of the worlde / and I am heuy to here of the worldly aduersytees / if I loue my body or flesshely desyres / than I often Imagen and thynke 8 of them / if I loue my sowle / or spyryte, I delyte to thynke vpon spirituell thynges / so what so euer thynge I loue I gladly speke / & of the same I bere the Images of such busyly in my mynde / but blessyd is that man that for god forgetteth all maner of creatures, & 12 that doth vyolence to nature / and that doth crucyfy or quenche the foule lustys or concupyssens of the flessh by fervour of spyryte / so that with a clere conscience he may offer his prayers purely to god / & so be worthy the company of aungels / all erthely thynges within 16 and without hym excludyd fro hym.

¶ The .liiii. Chapiter / of the desyre of euerlastynge lyfe, & what goodes be promysed to the knyghtis of god that fyght ayenst synne.

One, whan thou felyst that the desyre of euerlastynge beatytude or blysse is infoundyd in to the by grace, and with that thou desyrest to departe out of thy body, that thou may se my clerenes cuerlastyngly / than open thyn herte & receyue this holy inspiracion 24 with all deuocion & desyre / gyue dygne & moost large graces to the hye goodnes of god that doth to the so worthely / so gracyously vysyteth the / so ardently excyteth the / & so myghtyly doth rayse the, that thou fall nat to erthely thynges by thyn owne nature & burden / thou 28 doste nat receyue that grace by thyn owne thynkyng or labour's / but all only by the goodnes of heuenly grace and the respecte of God, for that thou shuldest profyte more & more in vertuous lyuynge & in humylyte / & that thou shuldest prepare the ayenst batayles for to come, and 32 also that thou shuldest cleue to god almyghtye with affeccyon of, 3 with a feruour of deuocion & stedfast wyll / sone, the fyre doth often bren, but the flame therof doth nat ascende without fume or smoke / right so the desyre of some men is in heuenlye thynges, but theyr affections be 36 nat fre fro temptacions of the flesshe / & there fore they do nat alwey purely for the honour of god that whiche they aske so effectuously of god; such is ofte tymes thy desyre, which thou sayde was so importune / for that desyre is not pure and perfyte / the which is infecte 40 with mannes proper commodyte / aske thou therfore not such thinges as be delectable / or profytable to the / but suche as be worshypfull to me, for, if thou iuge right, thou oughtest to prefer myn ordenaunce

<sup>&</sup>lt;sup>1</sup> leaf 82, verso. <sup>2</sup> Orig. 'lakour.' <sup>3</sup> leaf 83, sig. O. i.

before thy desyre and all other thinges to be desyred / and to followe my wyll & ordenaunce. I knowe thy desyre, and have herde thy manyfolde syghynges & wepinges; thou wolde now be in the lyberte of the glory of the chyldren of god / it delyteth the nowe to be in the eternall hous of god, that is to say, in the heuenly countrey, where full ioy is, but thour is nat yet come / thou must yet have labour and batayle avenst thyn enemyes / & so have the tyme of probacion here 8 afore thou come to euerlastynge glory / & rest: thou wolde be fulfylled with that hye goodnes / but thou mayst nat have it yet / I am the essencyall goodnes of man / abyde me, sayth our lorde, vnto I call the to my kyngdome / Thou must be proued & exercysed here in 12 erth afore thou come to me; thou shalte have consolacion some tyme gyuen the / but the full plente that sayntes hathe in heuen shalte thou nat 1 haue whyle thou lyuest here / be thou therfore reconforted & stronge both in thy doinges & in thy suffrance [of] the contraryousnes 16 of nature / thou must do on the clothynge of grace & inocencye, & be chaunged into a newe man. thou must often do that thou wolde nat, & that thynge that thou wolde do thou must leue; that please the other men shall precede and come to effecte / & that thynge that 20 thou hast a pleasure in shall nat come to effecte perauenture / also what other men say shal be herde, & what thou sayst is set at noughte / other men shall aske & they shall have theyr askynge, but thou shalt aske & nat spede / other men shalbe commended in 24 mennys mouthes / and of the no man shall speke / other persones shall have this offyce / or that commyt to them / and thou shalt be demed vnprofytable / for suche thynges is man ofte naturally heuy, & a great thynge it is if thou bere such with styll mouth 28 and mynde; in such thinges with other lyke is man proued / whether he be the true seruaunt of god / how he can denye hym selfe & breke hym in aduersytees; scarsly thou shalt fynde any thynge enjoyned or layde vnto the to do / for the which thou nedyst 32 to suffre deth, as thou shalt fynde thynges contrary to thy wyll, which thou must suffre moost whan thynges dyscordynge to thy mynde, which appereth to the lesse profytable in execucion / be commaunded to the / & for asmoch as thou art vnder the domynyon & 36 power of other to whom thou dare nat resyst, therefore it is sene harde to the to folowe alwey the wyll of other / & alwey to leue thy proper wyll / but beholde, sone, & consider 2 well the ende of thy labours, which is nat far fro the. Also gyue hede to the frute of 40 them together with the infynyte rewardes of the same / and thou shalt have no grevaunce in suche labours / but a great conforte of thy pacience, for as for that lytle pleasure that thou wylfully forsake-t now in this lyue, thou shalt euer haue thy wyll don in heuen / for 44 thou shalt have there all that thou wyll or can desyre / thou shalt haue ther power of all goodnes without any drede to lese it / there thy wyll, one euer with me, shall coueyte or desyre no straunge

1 leaf 83, verso.

2 leaf 84, sig. O. ii.

pryuate or worldly thynges. there shall no man resyst the / ne none complayne on the / none shall let the or withstande the / but all that thou desyrest shalbe presented to the / and they shal fulfyl all thyne affection or desyre vnto the fulnes of the same / there shall 4 glory be gyuen in rewarde for repreues here paciently suffred / and the pall of laude for heuynes, and for the lowest or laste place that thou hast be content with / thou shalt there receyue euerlastynge reygne / there shall apere the frute of obedyens here kepte for god / 8 the laboure of pensunce shal be rewarded with iny / & humble subieccyon shal be crowned with glory / bowe the, therfore, vnder euery mannes hande / & forse thou not who commaundeth the for to do this thinge or that / but study thou with great dylygence, that 12 whether it be thy prelate, thy felow, or lower than thou / that intendyth to do any thynge, that thou take all suche thynges well and with pasyence / and that thou fulfyll theym with very good and deuout wyll / let this persone seke thys thynge 1& he that thynge / 16 be he glad of this thynge / and he of that / or he commended in this / and he in that / be they neuer so precyous or multyplyed / ioy thou neyther in this thynge nor in that / but alonly to be vylypended or despysed & in my pleasure & honour / &, ouer all, desyre that 20 whether thou lyue or dye / god alwey be glorifyed in the or by the.

¶ The .lv. chapter, a man beynge in heuynes & desolacion shulde commytte hym into the handes of god / & to his grace, sayinge:

Orde god, holy fader, blessyd be thou now & euer / for after thy holy pleasure / so thou hast done to me / and all that thou doet is good. I besech the, good lorde, that thy seruaunt may joy in the, and nat in my selfe / ne in none other thynge but in the / or ordred 28 to the / for thou alone art verye gladnesse / thou art my hope, my crowne of reward; thou, good lorde, art my ioy & honour / what haue I / or any of thy seruauntis that we have nat receyued of thy goodnes / ye, without our meryte / all be thyne that thou haste gyuen 32 and made / I am but pore, & haue ben in trauayle fro my youth / & often my soule is heuy vnto wepyng, & some tyme it is troubled agayn it selfe for passyons fiersly in rysynge / I desyre, goode lorde, the joy of peace / I aske that peace of thy chosen chyldren, the which 36 be norisshed & fed of the in the lyght of inwarde & eternall consolacyon / if thou, good lorde, graunt me peace / if thou graunt me inwardly holy joy, than shall the soule of thy servaunt be full of louynge and denoute praysynge of thy infynyte goodnes / & if thou with drawe 40 the frome / as thou hast often wont to doo / 2 than may I nat ren the way of thy commaundementys, that is to say fulfyll them / but more, thy servaunt is then arted to knocke his brest & to knele for

leaf 84, verso.

<sup>&</sup>lt;sup>2</sup> leaf 85, sig. O. iii.

grace and consolacion afore had, for that it is not with hym now as yesterday and the day before, whan thy lanterne of lyght shone vpon hym and illumyned his soule / and [he] was defended fro the inwarde 4 temptacions vnder the shadow & shylde of thy wynges. right wyse father, & euer worthy to be most loued, the hour is come that thy seruaunt shuld be proued in / it is worthy, father, that thy seruaunt suffer this hour somwhat for the / Thou knew in thy eternall presens1 8 an houre for to come, in the whiche for a lytell tyme thy seruaunt shuld outwardly be ouercom & yet within forth be euer lyuynge ayenst the / that he shuld be vylypended / contempned / and despysed for a tyme in the syght of men / by sorys / peynes / & passyon / that he 12 aryse agayn with the in the morne of a new lyght of grace, & after that be gloryfyed in heuen / for all such humylyacions, holy father, thou hast so ordeyned & wylled, & after thy commaundement so be it fulfylled in me / This is thy grace, that thou, good lorde, shewest 16 to thy frende, to suffre troubles here in this worlde for thy loue, as ofte / whan so euer / & in what so euer wyse thou dysposest or suffrest it to fall / without thy counceyle and prouydence / And also withoute cause nothynge is done here in erthe / It is good to me, good lorde, 20 that thou haste humbled me, that I may therby lerne the ryghtwyse iugementes / and therby caste fro me all pryde and presumpcyon of herte / It is every profitable to me that I have suffred or had such confusyon / that I by the erudicion of it shuld rather seke thy consola-24 cyon than mannes in such aduersyte / I have lernyd also therby to drede thy inscrutable iugementis, wherby thou prouest & scourgest the ryghtwyse man and the wycked / and that nat without equyte and rightwysnes. I thanke the that thou haste nat spared my synnes, but 28 punysshed me with scourges of love / ye, bothe within & without with sores and anguysshes / no creature vnder heuen may comforte me in myne aduersytes, but thou, good lorde, the very and heuenly leche of mannes soule, that smytest and helyst agayne / Thou ledest 32 vs into sharpe peynes of body, & suffrest vs to be ledde into dedely synne somtyme / and thou bryngest vs out therof agayne by thy great grace / Thy dyscyplyne be vpon me / and thy scourge shall teche me the wayes of vertue and mekenes / Lo, fader, I am here in and vnder 36 thy handes / & I enclyne me under thy rodde of correccyon / smyte my backe and my necke, that I may bowe and refourme my crokydnes vnto thy wyll / Make me meke and lowly, that I may lyue alway at thy wyll / I commytte me to the, good lorde, with all myne, for 40 to be correcte / For better is it to be punysshed & correcte here / than after this lyfe / thou knowest all thynges, and nothynge is hydde in mannes soule or concyens fro the / afore any thynges be made / thy wysdome knoweth them for to be / it is nat nedeful that any man 44 teche or warne the of any thyng that is done here in erthe / Thou knowest what proffyte or peyne is expedyent to me, and moche trybulacyon anayleth to pourge the fylthe and ruste of my horryble Synne

<sup>2</sup> leaf 85, verso.

3 leaf 86,

1 For 'prescience.'

and vyces / therfore do thou with me after thy pleasure, and despyse nat, I beseke thy grace, my synful lyfe, for thou knowest it best. graunt me, good lorde, grace to knowe that I am bounde to knowe. and to love that I ought to love / to prayse that thou wolde I shulde 4 prayse / and to repute that is precyous in thy syght / and to refuse all that is vyle afore the / gyue me grace, good lorde, nat to Iuge thinges after myne outwarde syght, ne after the herynge or the relacyon of vncunnynge folke / but truly to dyscerne of vysyble 8 thinges & spyrituall / and aboue all thynges to enquyre and folow thy wyll & pleasure / mannes wyttes be often dysceued in judgment / also the louers of the worlde be often desceyued in louynge all onely thynges vysyble / what is a man the better that men repute 12 hym more or better than he is indede? a deceyuer deceyueth another. one vayne man another / one blynde man another / & one sycke persone another / whyle he so exalteth hym / And yet in trouth he more confoundeth hym that auaunceth, whyles he so vaynly dothe 16 laude / or prayse hym, for howe great, commendable & holy euery man is in thy syght, so worthy & great he is and no more.

¶ The .lvi. chapter / A man shulde gyue hym to humble warkes whan he is nat inclyned or dys-20 posed to hye warkes.

One, thou mayst nat alway stande in feruent desyre of vertu / nor in the hyghe degre of con<sup>1</sup> templacion<sup>2</sup> / but it is nedefull to the sometyme for the fyrst corrupcyon of mankynde to descende to lower 24 thynges / and to bere the burden of this corruptyble lyfe with tedyousnes & agaynst thy wyll, for as longe as thou berest thy mortal body thou shalt fele werynes & heavnes of thy herte / thou must therfore, whyles thou lyuest in this mortall lyfe, ofte mourne and sorowe of 28 the burden and contradyceyon of thy bodye to thy soule, for that thou mayst nat continually and without cessynge gyue hede and cleue to spiritual studyes and to godly contemplacyon / then it is expedyent to the to fle to lowe and outwarde warkes / and to take 32 thy recreacyon in the exercyse of good dedis, & so to abyde fermely my commynge and heuenly vysytacyon / and with that pacyently to suffer exyle and drynesse of mynde / vnto that I vysyte the agayn, & delyuer the from all tedyousnes / for I shall make the forgete all 36 such anoyes & labours, & to ioy in inwarde quyetacion of soule / I shall lay afore the consolacions of scripture, that with glad herte thou may begyn to walke in my commaundementes, & say: the peynes and passyons of this worlde be nat worthy to the glory of heuen / the 40 which shal be manyfested & shewed in vs after this lyfe.

<sup>1</sup> leaf 86, verso.

<sup>&</sup>lt;sup>2</sup> Orig. 'contemptation.'

The .lvii. chapiter / a man shuld nat repute hymselfe worthy to haue consolacyon / but rather worthy indygnacyon, sayinge:

Orde, I am nat worthy to have thy consolacyon nor any spirituall vysytacion, & therfore thou, good lorde, dost nothynge agayne ryghtwysenes / whan thou levest me in penurye / nede / and delsolacion / if I myght yet out fro me teris of contricion to the symylytude 8 of the See, yet am I nat worthy thy consolacion: I am nat worthy but to be scourged and punysshed / I have so greuously / and manyfoldely synned / and offended the; in trouth / I am nat worthy thy leest consolacyon / but thou, good lorde, benygne & mercifull, that 2 wyll nat thy werkes shulde perysshe, to shewe the ryches of thy

12 wyll nat thy werkes shulde perysshe, to shewe the ryches of thy excellent goodnes into the vessell of thy mercy / ye, without my proper meryte / thou withsaue to comfort me, thy seruaunt, aboue all mannes mesure / for thy consolucyons be nat after mannes fables /

16 what haue I don, my good Lorde, that thou shuldest gyue me any celestyall consolacyon / for I knowe nat that I haue done any good / but alway prone to vyce, and slowe to amende me / trewe it is that I saye; I can nat saye nat / if I shulde any other wyse saye, thou

saye; I can nat saye nat / if I shulde any other wyse saye, thou 20 shuldest stande agayne me / and no man shulde defende me agayne the / what haue I descrued for my synnes but hell & fyre eternall / In trouthe I confesse that I am worthy all derysyon and contempte / it semeth me nat to dwell amonge deuout persones / and thoughe I

24 here such thynges impacyentlye / yet shall I laye and reproue my synnes agayn me, that I may the soner opteyne thy mercy / what may I say, that am so gyltye and full of all confusyon / I have nothynge to say but only this worde / Lorde god. I have euvll inclynacyons /

to say but only this worde / Lorde god, I have eugli inclynacyons / 28 and grevously have synned / Have mercy on me & forgue me, I beseke the / suffer me a lytle that I may sorowe and bewayle my synnes afore I <sup>2</sup> passe hens vnto the countrey of darkenes, covered with the darkenes of deth / and what dost thou aske moost of a wretchyd

32 synner / but that he be sorofull, and made meke of his synnes / in very contricion / and humylyacion of mannes herte / is very hope of forgyuenesse / mannys concience, so troubled with contrycyon, is reconsyled to god / also grace lost by synne is repared / and therby

36 man is defended fro the wrathe of god / & there meteth together in holy kyssyng and halsynge of god almyghty & the penytent soule / the humble contricion of synners is an acceptable sucryfyce to the, good lorde / gyuynge a more swete odour vnto thy goodnes than

40 incense by fyer / it is also the precyous & acceptable oyntment that thou, good lorde, wolde to be mynystred to thy fete / for thou neuer dyd ne dost despyse, but gladly receivest vnto thy grace, a contryte & an humble hert / there is the place of refuge fro the face of wrath

44 of the enemye / there is clensyd and amendyd what so euer fylthe is otherwyse done.

1 leaf 87. 2 leaf 87, verso.

¶ The .lviii. chapter / grace is nat myxt with folke that delyteth in erthely thynges.

One, grace is a precious thynge / it woll nat be myxt with straunge thynges nor with erthly consolacions; thou must therfore auoyde 4 from the all the impedymentis of grace, if thou wylt receyue it / aske a secrete place to thy contemplacion, loue to dwell with thy selfe alone / seke nat veyne spekynge with other, but rather be thou occupyed with denoute prayer to god, that thou may have a compuncte 8 mynde & a pure concyence / se thou accompte all the worlde of lytell pryce 1 in thy estymacyon, and afore all worldly thynges prefarre thou the honour & medytacion of god / for thou mayst [nat] louyngly thynke on me / & with that delyte in worldly & transytory thynges / thou 12 must seperat & withdrawe thyself fro the knowlege & dere frendis, & thy mynde fro all bodely solace / as saynt peter the apostyll counceyleth in his epystyll / all crysten folke that they as straungers & pylgrymes absteyne from all such flesshely and worldly thynges or 16 pleasures / o what sure passynge & trust shall he haue in his decesse / that is nat than ouercome with any worldlye affeccion / but hath his hert sadly fixte in god almyghty, and losed fro all erthely thynges, a bestely man knoweth nat the fredome of mannes soule / 20 yet if he desyre to be spirituall / he must refuse as well his nye frendis as suche as be far fro hym in consanguynyte / & also he must be most ware of hym selfe / if man perfytely ouercome hym selfe, he shall the soner subdue other ennemyes to hym / perfyte vyctory is 24 a man to ouercome fyrste hymselfe / he that holdeth hym selfe subiecte, so that sensualyte obey to reason / and reason obey to God in all thynges / Suche a man is the very conquerour of hymselfe, and lorde of the worlde; if so be that thou fullye desyre to atteyne that 28 degre / & heyght / thou must manlye enforse thy selfe and begynne, and to put thyne axe to the rote of thy soule / so that thou may plucke vp by the rotis and destroy the hydde and the inordynate Inclynacyon to thy selfe and to all pryuate and worldly goodys; of 32 this vyce, that a man louyth hym to Inordynatelye, all 2moost all cometh that is yll in man; which loue, therfore, if it be ouercome, we shall have consequently in vs great peace & tranquyllyte; but for as moche as fewe folke laboreth to dye to themselfe / that is to saye, 36 to mortyfye such contrariousnes in themselfe / nor goeth nat out of themselfe by contemplacyon or exercise of vertu / therfore they lye wrapped in them selfe, & may not be lyfte about them selfe spiritually in soule; but he that desyreth frely to walke with me / it is nedefull 40 that he mortyfye in hym selfe all yll & inordynate affeccyons, so that he do nat enclyne ne cleue to any creature by pryuate loue of concupyscens.

1 leaf 88, 2 leaf 88, verso.

The .lix. chapter / of dyuers mouynges of nature & grace.

One, se thou gyue hede dylygentlye vnto the mouynges of nature 4 D & grace / for theyr mouinges be very subtyll & contrarious, & scarcely they may be perceyued but if a man be inwardly illumined; euery man loueth & desyreth that thynge that is / or semeth good / and every man pretendeth in his wordes & sayinges some goodnes, 8 and therfore many be deceyued vnder the pretens / & symylytude of goodnes / nature is wylv, & therefore it draweth / snareth / and disceineth many weyes, & it hath euer it selfe for his ende / but grace walketh & maketh man walke symple without colour or de-12 ceyte / it maketh man to declyne and fle from all yll / it pretendeth no snarys of deceyte / and it maketh man do his werkys all purely for god, in whom also he fynally doth rest / nature doth dye agaynst hys wyll, he wyl nat gladly be oppressyd or ouercome / ne he wyll 16 gladly be obedyent 1 or subdued vnder other but with vyolence / grace doth the contrary / for it maketh man to stodye to mortyfye hym selfe / Also it resysteth to sensualyte / and so brydeleth hir that she rebell nat / grace maketh a man to be subjecte to other / It maketh 20 hym to desyre to be ouercome / It wyll nat suffer man to vse his owne lyberte / It maketh man wyllynge to be euer vnder dyscyplyne / It maketh man nat to coueyte domynacyon vpon other, but alway to be on lyue and stande vnder God / and for God to bowe humbly to 24 every man / Nature laboureth and studyeth ever to and for his owne profyte, and gyueth hede what lucre & auauntage he may gette by other / but grace attendeth nat to his owne profyte / but rather he attendeth what is good & profytable to many / nature desyreth 28 gladlye honoure & reuerence / & grace gyueth all honour and glory feythfully to god / nature dredyth confusion & contempte / & grace

feythfully to god / nature dredyth confusion & contempte / & grace ioyneth<sup>2</sup> to suffre contynually repreues / & turment for the name of Iesu. Nature loueth Idlenes and bodyly rest / and grace can nat be 32 Idell / but seketh gladly some profytable labour / Nature seketh

fayre thyuges and curyous, and aborreth vyle thyuges and gros / and grace delyteth in symple & humble thyuges / it despyseth nat harde thyuges, nor to be indued with olde garmentis. Nature beholdeth

36 temporall thynges / and ioyeth at erthely lucres / It is heuy at harme, and anone impacient & wrathfull at an iniurious worde / but grace beholdeth thinges eternall: it doth nat inclyne ne cleue to temporall thinges / wherfore it is nat troubled in losse of <sup>3</sup> worldlye goodes / ne

40 vexed at sharpe & harde wordes, for he hath put his treasoure & ioy in heuen, where nothynge may perysshe / nature is couetous, and it soner & gladlyer receyueth than gyueth / Also it loueth pourte and pryuate thynges; but grace is pyteous and large to the poore & nedy / 44 it escheweth syngularyte / it is content with fewe thynges / & it

<sup>1</sup> leaf 89, sig. P. i. 2 For 'joyeth.' 3 leaf 89, verso.

#### 250 Of the different Motions of Nature and of Grace. [III. lix.

Iugeth that it is better and more blessyd to gyue than take. Nature enclyneth a man to the loue of creatures as to his owne body / to vayne syghte and mouynges, & to such other thynges / but grace draweth to god and to vertues / it forsaketh the worlde and creatures 4 therof, with all vanites, it hath1 carnall desyres, & it restrayneth wauerynge or wandrynge about, & it maketh man asshamed to be in open place / Nature hath soone outwarde solace, wherin his sensys delyte / grace seketh solace in god only / & it delyteth in celestiall 8 thynges aboue thynges vysyble / nature moueth man to do all his dedis and warkes for proper analle; it will do nothinge frely, but trustith for his good dede eyther as good a dede or a better, or at the fauour or laude of man / therfore it setteth moche by them, be they 12 neuer so euyle<sup>2</sup> / but grace seketh-nat any temporall thyng / nor it asketh none other thyng but [God] alone for rewarde / nor it asketh no more of temporall thynges / but that he may be the helpe of them come to thynges eternall / Nature joyeth of the multytude of carnall 16 frendys and kynnes folke: he hath pryde of noble kynne or of the noble place that he is borne in / it gladdeth to be with myghty men and with shis peris / but grace maketh man to loue his enemyes / nor he is nat proude of the multytude of frendys, ne it reputeth nat 20 nobylyte of frendes or of place that he cometh of / but if more vertue be there than with other; it fauoureth more the poore than the rych; it hath soner compassyon vpon an innocent than vpon a myghty man / it ioyeth euer in trothe, & nat in falshede / & it exorteth good 24 folke to encrease of vertue & goodnes, & to be assymylate to the sone of god by vertu / nature soone complayneth of defaut or heuynes that he suffreth / but grace suffereth paciently all euylles / nature maketh all thynges bowe to hym / it fyghteth for hym selfe & re-28 proueth / but grace referreth all his cause to god / it maketh man to ascrybe no goodes that he hath to hym selfe, but to god onely, of whom all goodnes cometh orygynally / it maketh man humble, & nat to boste hym selfe presumptuously; it stryues nat, nor preferreth nat 32 his reason or sentence before another / but in euery cause or fortune he submyttith hym selfe to the eternall wysedome & iugement of god / nature desyreth to know & to here nouelties / he wyll also apere forthwarde, and have the syghte and experyens of many thynges 36 by his outwarde senses; he desyreth to do such thynges that laude and greate praysynge cometh of, but grace doth nat desyre to know and perceyue newe or curyous thynges / for all such vayne desyres cometh of the olde corrupcyon of synne / seth no newe thynge and 40 durable is vpon erthe; grace techeth the senses of man for to contrayn and let the vayne glory & pleasour of man / & to eschewe \*all outwarde auauntage / & to hyde mekely such thinges as be laudable & marueylous in hym / & to seke the laude and honour of god, & a 44 profytable frutfulnes of euery thinge & cunnynge that man hath / it wyll nat that man commende hym selfe / ne exalte his vertue, but it 1 For 'hateth.' 2 Orig. 'exyle.' 3 leaf 90, sig. P. ii. 4 leaf 90, verso.

#### III. lx.] Of the Corruption of Nature and the Power of Grace. 251

wyll that god be blessyd in his gyftes / the which gyueth every thinge after his fre charite & without our deservynges / This is a supernaturall lyght & a specyall gyfte of God, and it is a proper 4 sygne and token of clecte / & chosen persones, & an ernes of everlastynge saluacion / which lyfteth vp man fro theyse erthely thynges to love thinges celestiall, & it maketh a spirituall person of a carnall / the more therefore that nature is overcome, the more grace is yet in 8 man; & dayly is inwarde man, that is to say the soule, vysyted & renewed with inwarde graces & visytacyon after the Image of God.

# ¶ The .lx. chapter / of the corrupcyon of nature and the workynge of grace.

Orde god, that hast made me to thy Image & lykenes / graunt me thy grace / the which, as thou hast afore shewed / is so great & necessary to my saluacion, that I may therby vaynquysshe my right bad nature that draweth me to synne & perdicion. I fele in my 16 flesshe a lawe of Synne that Impugneth the lawe of my mynde and maketh me thrall to synne & to obey to sensualyte in many thynges, nor I maye nat resyst the passyons or mocions therof / but if thy holy grace infounded ardently to my hert assyst me. Thy great and 20 abundaunt grace is nedefull to me, that nature therby may be ouer come in me, whiche is all wey prone to yll appetyte & thought; for that nature lynyally descendynge fro our fyrst fader Adam into his successyon, after that it was vycyat & defoyled by his synne, the 24 peyne therof descendid into every man; so that that nature, the which was good / and right wys whan it was made of the, good lorde / is now for the vylete & infyrmete therof so corrupte man that the mouynge of it lefte to man draweth euer to yll / & lowe thynges / 28 hye & heuenly thynges lefte / For the lytell vertue & strength of that nature the which remayneth / there is as who sayth a lytell sparke of fyre wrapped and hyd in asshes / This is the naturall reason of man belapped with great darkenes / yet having dyscrecion 32 of good & yll / of truthe & falsenesse, though it be vnable to fulfyll all that he approueth, nor may nat vse yet the full lyghte of truth / nor his affectyons helthfully / wherfore it followeth, good lorde, that I delyte in thy lawe after myne inwarde man, knowynge thy com-36 maundement to be good / ryght wyse and holy / arguynge also / and fyndinge all yll and Synne to be exchued and fledde / and yet in myne outwarde man / that is to saye my body, I do serue to the lawe of synne / whyles I obey more to sensualyte than to reason in 40 his mocyons / wherof cometh that I woll that which is good / but I am nat of power to perfourme it, I purpose in my mynde oft tymes many good dedis or werkis / but, for that grace wanteth that shuld helpe my infyrmyte & febylnes / therfore I go asyde & cesse of good 252

¶ The .lxi. chapiter, we ought to forsake our selfe & followe Cryste with our crosse.

One, as farre as thou mayste forsake & leue thyselfe, so moche more thou shalt passe into me / for lyke as the inwarde peace of 40 mannes soule is to desyre nothynge withoutforth, so a man forsakyng hym selfe inwardly conionneth hym to God / I wyll that thou lerne to forsake or deny thyselfe perfytely in my wyll with [out] all contradyc-

<sup>&</sup>lt;sup>1</sup> leaf 91, verso. <sup>2</sup> leaf 92.

cyon or complaynt / followe thou me, for I am the way / I am trouth & lyfe / without way no man may go / & without trouth there is no knowlege / And without lyfe no man may lyue. I am the way that 4 thou oughtest to followe / trouth to whom thou oughtest to gyue credens / and am lyfe that thou oughtest to hope in to have / I am the way vnmeuable and moost right / I am trouth infalllyble & moost hye / & am lyfe without ende increat, & in the which standeth 8 the very lyfe & blysse of spyrytes & blessyd soules / If thou abyde in my way, thou shalt knowe the very trouth, and trouth shall delyuer the / and thou shalt fynally come to eucrlastyng lyfe. If thou wylte come to that lyfe, as it is wryten, thou must observe my commaunde-12 mentes. If thou have knowlege of trouth, trust to me / & to my wordes / If thou wylt be my dyscyple, deny and forsake thyselfe and followe me; if thou wylt be perfyte, sell all that thou hast and gyue it to the poore folke; if thou wylt possesse euerlastynge lyfe, 16 despyse this present lyfe / If thou wylt be auaunced in heuen, humble the here in this worlde / If thou wylt reygne with me in heuen, bere thy crosse here with me in orthe / For onely the servauntes of the crosse fyndeth verely the way of lyght & eternall blysse / lorde Thesu, 20 for as moch as thy way is the way of straytnes & of hardenes, the which is odious to worldly folke / therefore I beseke the to gyue me with the contempte of the worlde, that I may hate it verely as thou dyd / It is nat acordyng that a seruaunt be preferred afore his lorde / 24 ne a discyple aboue his mayster / Thy seruaunt therefore ought to be exercysed in thy wayes / for therin is helth & very holynes; what euer I rede or here besyde it, I am nat refresshed, ne I take nat full delectacyon therby. sone, for that thou hast red & knowest these 28 thynges, happy art thou / and thou shalt be blessyd if thou fulfyll them / it is wryten, he that hath my commaundementes in mynde and executeth theym in his conversa2cion, he is he that loueth me, and I shall loue hym, and I shall shewe & open my selfe to hym, and I 32 shall do hym to syt with me in the kyngedome of my father. good lorde, as thou hast sayde and promysed, so be it done to me. I have take the crosse of thy hande, I shal bere it by thy helpe & grace, as thou layde it vpon me, whyles I lyue / for trulye the lyfe of a good 36 man is the crosse of penaunce / the whiche is the very wey to paradyse / the whiche wey I with other have begonne / it is not leful to go backe & to leue it / haue do, bretherne, go we together the wey begon / Iesus be with vs: For his loue we take vpon vs this crosse 40 of hardenesse / and therfore let vs abyde therin for his sake / for he shall be our helper, that is our leder / beholde our kynge goth before vs / he shall feyght for vs / followe we hym strongely, drede we no parels, be we redy to dye with hym goostly in the batayle of vyces 44 & hardnes / ne let vs nat fle from such exercyse, that we confounde

nat ourselfe.

<sup>&</sup>lt;sup>1</sup> leaf 92, verso. <sup>2</sup> leaf 93.

¶ The .lxii. chapter / a man shulde nat be dyscomforted whan he falleth in any aduersyte or defaute.

One, paciens & humylyte in aduersites doth please me more than 4 moch consolacyon / and denocion in prosperyte had / why art thou heuy at a lytell worde / or dede done or sayd agayn the? if more had be sayd or don to the / thou oughtest nat to have be moved at it / But lette it nowe ouer passe / This thynge that thou haste suffred 8 is nat the firste nor shall be the laste trouble or euyll that thou shalte suffer if thou lyue / Thou arte stronge and manfull Ilnough, where none adversyte is resystynge agayn the / thou dost wele counceyll & can well strengthe other with thy wordes / But whan sodeyn 12 trybulacyon cometh to thy dore / thou faylest than both in coun-2 ceyll and strength; gyue hede to thy great fraylte, the which thou hast experyence of in lytell thynges objecte agaynst the / And for thy helthe whan such thynges fall / lyfte vp thy hert to our Lorde 16 as thou best can / and if it touch the, yet let it nat throwe the downe, ne longe vnbelappe the / Suffer such thynges pacyently / if thou can nat gladlye / and if thou here nat gladly such, but thou felest parauenture indygnacyon in the / represse the within thy selfe / & 20 suffer none inordinate worde passe from the / wherby other shuld be sclaundered / A passyon areysed in a man shall soone be apesyd and inward sorowe shalbe made swete, if grace returne to man ayen. yet I lyue, sayth our Lorde / I am redye to helpe the, and to comforte 24 the more than I dyd before, if thou wylt truste vnto me and denoutly call vpon me / Be thou more quyete and pacyent than thou hast ben / It is not for nought thou art often tymes troubled and tempted greuousely / thou arte a man and nat God / thou art a flesshely crea- 28 ture and none aungell / howe mayst thou than thynke alway to abyde in one state of vertue / whan that was nat graunted to Aungell in heuen / ne vnto the fyrste man in paradyse / the whiche both felle and stode nat longe in the state of theyr creacyon that they were 32 create and sette in / I am he that arayses theym that sorowe for theyr Synnes / or that other 3 wyse suffreth with pacyence aduersyte / I auaunce them that knowe theyr infyrmyte / into my dyuynyte / Lorde God, thy holy worde be blessyd / it is swetter to me than the 36 hony come / what shuld I do in many and great trybulacyons and anguysshes / were nat that thou conforted me with thy holy & swete wordes / whyles I shall come to the porte of helth euerlastynge by pacyent suffraunce of adversytes / what nedeth me force what and 40 howe great or many trybulacyons I suffer / graunt me, good lorde, I besech the, good ende and an happye passynge from this worlde / haue mynde of me, good Lorde, and dyrecte my lyfe & me in the waye of ryghtwysenesse to come to thy kyngedome.

<sup>1</sup> leaf 93, verso. <sup>2</sup> Orig. connecll. <sup>3</sup> leaf 94.

- ¶ The .lxiii. chapiter / how a man shulde nat serche hye thynges / ne seke auentures, the which God worketh here in hys hyd Iugement.
- 4 One, beware that thou dispute nat of hye maters or of the hyd iugementes of God / as why this man is damned or forsake, and he lyfte vp to so great and hye grace / Also, why this man is so greatlye punysshed with Syckenesse / pouerte / and such other / And this 8 other / man so greatly auaunsyd to rychesse and dygnytees / These
- thynges with such other excedeth all mannes consyderacyon or knowlege / for no mannys reason or dysputacyon may serche or compasse the Iugementis of God / Therfore whan thyn ennemye suffreth<sup>1</sup>
- 12 temptacyon to the in any such thynges / or if other curious persones enquyreth suche knowlege of the / answere agayne vnto <sup>2</sup>them this sayinge of the prophete: thou, alway blessyd lorde, arte euer rightwyse, and thy domys are alway true & rightwyse / Λnd also this
- 16 sayinge of the same prophete: the iugementis of oure lorde are trewe and iustyfyed in them selfe / My iugementes, sayth our Lorde, are to be dred, and nat to be dyscussed by mannes reason / for no mannes
- reason may compryse them / also thou shalt not enquyre and despute 20 of the merytes of sayntes, whiche are hyer in merytes or blysse / Suche vayne busynes gendreth debates & stryfes / they also norysshe
- pryde and vaynglory / also enuy aryseth of the same, whyles he his saynt, and another his, laboureth to preferre / to desyre / to know or 24 to serche suche thynges is but vanyte without all frute / and it dys-
- 24 to serche suche thynges is but vanyte without all frute / and it dyspleaseth the sayntes suche opynyon. For I am nat God of dyscensyon, but of vnyte and peace / the whiche peace is founde more in trewe humylyacyon of man / than in his exaltacyon. Some man hath more
- 28 devocyon to this saynte / and some to other Sayntes / but that is more of deuocyon of mannes affection than of godlye or gostely zele or loue / I am he that made all sayntes / I gaue theym grace, and I have received theym to my glorye / I ever knewe any mannys
- 32 merytes, preuentynge them with my swete blessynges / I haue knowen before my louers & chosen seruantes from the begynnyng, whom I haue electe & callyd by my grace from the reprobate and damnable conuersacyon of the worldly people / I haue chosen them & nat they
- 36 me / and I have drawen them to me by my mercy / I have ledde sthem in temptacyons / and safely brought them out therof / I have vysyted them with many and great consolations / I have gyuen them perseveraunce in goodnes / and I have crowned theyr pacyence / I
- 40 knowe the fyrst man and the last that shalbe / and so of euery other thynge / I halse all my chosen seruauntys with inestymable loue / I am to be loued in all my sayntes, & to be honoured and blessyd ouer all in eche of them / that which I have so gloriously magnyfyed and
- 44 predestyned without any merytis goynge afore of theyr partye / He

1 Lat. 'suggerit.'

2 leaf 94, verso.

3 leaf 95, sig. Q. i.

therfore that despyseth one of my leest sayntis or electe persones / he worshippeth nat the moost / for I made both small and great / and he that blasphemeth, detracteth / or desprayeeth any saynt detracteth me / and all my sayntes in henen / all they be one by the bands of 4 charyte / all they consyder and fele one thynge / they woll one thinge / and eche of them loueth other / and, that is more, they loue me aboue them selfe and theyr owne merytes / for they be rapte often aboue themselfe / and drawen out of theyr proper loue, and 8 gyueth theym hooly vnto my loue, in the which loue they rest by entver fruycyon & gladnesse / nothyng may chaunge or drepresse 1 them, For they be full of eternall truth / and they brenne in soule with the ardoure of inextynguyble charyte / such folke as be carnall cesse to 12 speke or tell of the state & glorye of sayntes / for they can nat but lone prynate loye / They do away and put to as they fauour / & nat after the pleasure of the hye truthe of our Lorde cryste iesu / In many folke is Ignoraunce, but moost 2 in theym that have but lytell 16 vinderstandynge, and therfore they but seldome loue any persone perfylly or ghostly / many men be drawen by naturel affeccion & loue, nowe to this saynt or man / nowe to that, & some to this / some to that / & as they behave them in these erthely thynges here / so they 20 Imagen to be of heuenly thynges / But great dyfference is betwyxt the thynges that Imperfyte folke do Imagyn or consyder / and these thynges that denoute and illumynyd persones seeth by heuenly illustracyon / therfore, sone, beware to treate vpon such thynges curiously 24 that excedeth thy knowlege / but laboure thou rather & indeuour thyselfe that thou may be sorted with the leest or lowest that is in henen thorowe the merytes of good lyfe. what analeth it a man to know which Saynt is more worthy in heuen than other / but if he 28 wolde humble hym selfe the more, or wolde gyue more laude and praysynge vnto God therfore / He pleaseth god more that thynketh busyly with repentaunce of the greatnesse / and grefe of his synnes / & of the want of vertu that he hath, wherby he dyffereth from the 32 holynesse of sayntes / than he that dysputeth of theyr degre in heuen more or lesse / Better it is a man with denout prayers and wepynges to pray to sayntes / and with humylyte of soule to adquyre and purchas theyr helpe / than to enquyre by vayne inquysycyon theyr 36 secretes / They be well content enery chone with his ioy / If men here lyuynge were content and wolde refrayne theyr vayne spekynge / and conteneyon aboute theym / They have 3 no glorye or exaltacyon in theyr owne merytes / for they assygne no maner of goodnesse vnto 40 theyr owne selfe / but to God all onely, the which hath gyuen them all thynges of his infynyte grace and charyte; they be replenysshed with so great loue of God, and with so abundaunt and followynge Ioy there vpon, that no glorye nor felycyte may decreace / or fayl 44 them / All the Sayntes in heuen, the hyer they be in glorye / the more humble / and lowe they be in theyr owne syght / and more nere / 1 sic. <sup>2</sup> leaf 95, verso. 3 leaf 96, sig. Q. ii.

and dere to me in loue. It is wryten in the apocalyps that the Sayntes in heuen of humblenes dyd submitte theyr crownes before God / and they fell on theyr faces before the humble lambe, Cryste Iesu / adhow-4 rynge and worshyppynge hym as theyr lorde God euermore lyuynge withouten ende / Many folke enquyre very busyly whiche Saynt is more preferred in the kyngedom of almyghty God / that can nat telle if that theyr selfe shall euer be worthye to be accomted with 8 the leest Saynt in that kyngedome / It is not a lytell but a great thynge and grace to be in the leest sorte in heuen / where all that be there are greatly magnyfyed of God / For all that be there be called and are the chyldren of god almyghtye; whan the apostellys of 12 God questyoned amonge theym / whiche of theym shulde be more preferryd in the kyngedome of Heuen / They¹ harde agayne the answere of our Lorde / But if ye be convertyd / and made meke / pure and withoute malyce, as chyldren be / ye shall nat enter the kyngedome 16 of enerlastynge lyfe / and he that hum2bleth hym as this chylde, he is more worthy in the kyngedom of heuen / wo be to them that dysdayn to humble them selfe with chyldren, for they for theyr presumpcion & pryde shall nat be suffred to enter the humble yate of 20 heuen / the which admytteth none but humble and meke folke / wo also be to ryche folke the which be ouercomen by Inordynate loue of theyr ryches / For suche ryche folke haue here theyr consolacyons and Ioye / And therfore at the last, poore folke that be here humble 24 of herte and content with theyr poore degre, shall enter into the glorye of God for suche penury and hardenes / wronges and other ylles as they have suffred here lyuynge in this vale of myserye / where ryche folke lyuynge here in welthe and pleasoure shalbe shyt 28 out with great sorowe and lamentacion / for that they have loste so Inestymable a loy for a short worldly delectacion that they had here lyuynge. ioy therefore, ye humble folke and also poore, for ye shall enheryte the euerlastynge loye and kyngdome of god, if ye lyue well 32 here in this mortall lyfe with perseueraunce.

### ¶ The .lxiiii. chapiter / all hope and truste that man hath is to be fyxed in god all onely.

Orde god, what is my truste that I have in this lyfe? and what 36 I is my moost solace / & conforte of all thynges vysyble that I so vnder heven? It is and thou? whose mercy is innumerable / yes, sothelye / whan hath it be well with me at any tyme without the? or whan myght any yll happe or come to me thou beynge present? 40 Sothely never / I had lever be poore with the / than to be ryche without thy presens / I had lever be a pylgryme here in erthe with thy presens / than to possesse heven without the / For where thou arte, there is heven / and where thou art nat, there is deth and also

<sup>&</sup>lt;sup>1</sup> Orig. Tey. <sup>2</sup> leaf 96, verso. <sup>3</sup> Error for 'Is it.' <sup>4</sup> leaf 97.

INITATION. <sup>8</sup>

hell / Thou arte all my desyre / and therfore I have node to lament / to pray / and crye contynually after the / I may trust fully in none but in the, for there may be no helpe in cases of nede / but in the only, my lorde god / thou arte my hope / my trust / & my moost 4 faythfull conforte and helpe in all thynges / all other persones seke theyr owne profyte and anale, but thou alonly pretendest and sekest my profyte and helthe eternall / also thou turnest all thynges to my well / ye, & whan thou sendest me troubles / affliccions and tempta-8 cyons, all suche thou, good lorde, ordeynest for my wele and profyte / that by a thousande wayes art wont to proue thy chosen and beloued seruauntes / in which probacions thou art nat lesse to be praysed / than if thou had replenyshed vs with henenly consolations / In the, 12 good lorde, I put all my hope & socour / I sette all my trybulacyons and anguyshe in the / for all that I beholde & se, without the, I have proued it infyrme and vastable / The multytude of carnall frendys auayleth nat / nor stronge helpers shal nat may helpe / ne wyse coun- 16 ceylers may gyue any profytable answer or counceyll / ne the bokes of doctoures may conforte, ne any precious substaunce may delyuer fro thy hande, ne any secrete place may defende man / but if thou, lorde god, wyll assyst / helpe / conforte / counceyll / instructe / & kepe 20 hym. all thinges that seme 1 for to be ordeyned to mannes peace and felycyte / If thou be absent, they be nat worthy / ne they have or gyue any true felycite to any creature / thou, my lorde god, therfore arte the ende of all goodnes / the hye lyfe of all the profounde spek- 24 ynge, of all eloquence, & the moost stronge hope & solace of thy seruauntes / Myn iyen intendynge into the / I truste fullye in the, my lorde god, father of mercycs / Blesse and sanctyfy my soule with heuenlye blessynge / that it may be made thy holy tabernacle and 28 dwellynge place / and the sete of thy eternall glorye / No thynge be founde in me at any tyme that shulde offende thy hye maiestye; after the greatnes of thy goodnes and thy manyfolde mercyes beholde me / and here gracyously the prayer of me, thy poore seruaunt, beynge 32 farre exyled in the regyon of the shadowe of deth / defende / and conserue the soule of me thy seruaunt, good lorde, whyle I laboure amonge the manyfolde parels of this corruptyble lyfe / and dyrecte it by thy grace contynually in this lyfe vnto the fynall countrey of 36 Amen. euerlastyng peace and claryte.

¶ Here endeth the thyrde boke of Iohn Gerson / Emprynted in London by wynkyn de worde, in Flete strete, at the Sygne of the Sonne.<sup>2</sup>

<sup>1</sup> leaf 97, verso.

<sup>&</sup>lt;sup>2</sup> Leaf 98, recto, is blank; on 98, verso, is the device of Wynkyn de Worde.

Text of Xady Marganet's Translation.

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<sup>1</sup>Block.

¶ Here beginneth the forthe boke of the folowynge Iesu cryst & of the contempable.

2 Block. nynge of the world. In prynted at the commandement of the most excellent prynces, Margarete, moder vnto our souereine lorde, kinge Henry the .vii., Countes of Rychemount and Derby, And by the same Prynces it was translated out of Frenche into Englysshe, in fourme & maner ensuynge, The yere of our lorde god M.D.iiii.

#### ¶ Prologus.

- Block. Ome to me, seythe our mercyfull lorde / all that laboreth Block. And be charged / and I shal gyue vnto you refeccyon. And the bredde that I shall gyue vnto you, shalbe my flesshe for the lyfe of the worlde. Take and etc it, for it is my body that 16 for you shalbe gyuen in sacryfice. Do ye this in remembraunce of me. For who so eteth my flesshe / and drynketh my blode, he shall dwell in me and I in hym. ¶ These wordes that I have sayde vnto you be lyfe / & spiryte of helthe.
- 20 °¶ In what great reuerence and feruent desyre we oughte to receyue our lorde Iesu cryst.

Capitulo primo.

My lorde Iesu cryst, eternall trouthe / these wordes beforesayd be thy wordes. Albeit they have not ben sayd in one self tyme, nor wrytten in one selfe place, yet for that they be thy wordes I ought feythfully / & agreably to vnderstande them / they be thy wordes / and thou hast proferred them.

28 And they be now myn, for thou hast sayd them for my helthe. I will gladlye receyue them of thy mouthe, to thende they may be the better sowen & planted in my herte. Thy wordes of so great pyte, full of loue / swetnes & dileccion, greatly excyteth me; but, lorde, 32 my propre synnes fereth & draweth backe my conscience / nat pure to receyue so great a mystery. The swetnes of thy wordes incyteth and proucketh me / but the multytude of my sinnes chargeth & sore greueth me; thou commandest that I shall come vnto the feythfully, 36 if I wyll haue parte with the, to the ende that I may receyue the

<sup>1</sup> leaf 1. <sup>2</sup> leaf 1, verso, <sup>3</sup> leaf 2, siq, A, ii.

norysshynge of immortalyte, if I desyre to opteyne the Ioy and lyfe eternall. Thou sayest, lorde, come ye to me that labour & be charged / & I shall refresshe you. O howe swete & amyable a worde is that in the Ere of a synner, that thou, my lorde & my God, lysteth 4 of thy benygne grace to byd me, that am so poore & haue so moche nede of the holy communyon of thy precyous bodye. O good lorde, what am I to presume to desyre the, that the heuen / & erthe may not comprehende, & thou saist, come ye all to me / who asketh & 8 wylleth this righte meke worthynesse / and amyable byddynge. Howe shall I or dare come vnto the, whiche feele nat that I haue done any maner good? How shal I enterteyne the into my house, which so often haue offended before thy glorious / & ryghte benygne 12 face? The aungels / arkaungels, honour the / the holye / & iuste creatures drede the / & thou sayst, good lorde, yet come ye all vnto me / Lorde, who shulde beleue thys thynge to be true / if thy selfe dyd not say it? And who is he that durste approche there vnto 16 <sup>1</sup>If thou dydest not commaunde it? Noe, that iust man, laboured by an hundreth yere to make the arke / to the ende he myghte be saued with a fewe of his people. Howe maye I prepayre me than in an howre, to receyue the with due reuerence, composour and creatour of 20 all this worlde? Moyses, thy greate famylier & speciall frende, made tharke of tymber, nat corruptyble, which he couered with righte pure golde, and put in the tables of the lawe / and I, a corrupte creature, howe shall I nowe dare receyue the that arte conditoure of the Lawe / 24 and gyuer of grace & lyfe vnto<sup>2</sup> all creatures? The rightwyse Salamon, kyng of Israel, edifyed a ryche Temple to the praysynge & worshyppynge of thy name by the space of .vii. yere / and by .viii. dayes halowed the feest of the dedicacion of the same / he offred a thousande 28 hostys to pacyfye thy goodnes with / and put the arke of alyaunce in the place made redy for the same with the sounde of claryons / and trumpettys. Howe dare I than, cursed / & right poore amonge other creatures, receyue the into my house, which vnneth can knowe that 32 I have well passyd and enployed one houre of tyme / nother to my knowlege that I have denoutly passyd one halfe houre. O blessyd Ihesu, how many haue there ben before me / that haue studyed to do any thynge that myghte please the? Alas, howe lytyll a thynge is it 36 that I doo / albe it the tyme is shorte. And yet whan that I dyspose me to receyue thy holy communyon / I am but losely gathered to gether and full coldly purged from all distraccions of mynde. And certeynlye no cogitacions vnprofytable oughte to come into the holy 40 presence of thy deyte. Also I ought not to occupye me with any creature, for I shall not receyue an aungell, but the lorde of aungels into the secrete of my herte.

¶ For there is a greate dyfference betwene the Arke of alyaunce 44 with his relyques / and the ryght pure / & precious bodye with his vertues nat faylynge, but euermore durynge.

1 leaf 2, verso. 2 Orig. 'vuto.'

¶ And betwene the sacryfyce of the prefyguratyue lawe that was to come / and the true hostye of thy precious body, that is thaccomplysshement of all the olde sacryfyce.

<sup>1</sup>¶ Wherefore than shulde nat I be more inflamed in thy venerable presence, & by more solycytude prepayre me to receyue the sacred and holy gyftes / and benefytes of the / In so moche that the holy auncyent patryarkes / and prophettes / kynges / and prynces, 8 with all the people / hath shewyd so great affectyon towardes thyne honoure & dyuyne seruyce in tyme passyd.

¶ The right deuout kynge dauyd inclyned to the arke of god with all his strengthe, knowlegynge / and remembrynge the benefytes 12 done vnto his fathers / he made organes of dyuers maners / and he

composed psalmes & instytute that they shuld be songen / and he hym selfe sange theym with gladnes / & often tymes with the harpe of the holy goost. This kynge was inspyred with the grace of god,

16 for he hath taughte the people of Israell to prayse god with all theyr hertes, blessynge, honourynge, & prechynge dayly his holy name. so great deuocion & remembrance was done with dyuyne seruyce /

and praysynges before tharke of his testament / howe great reuerence 20 and deuocion oughte we than to have in the presence of the sacrament / and in the assumption of the ryght excellent body of our

lorde Iesu cryste? Also all cristen people vse for to renne to dyuers places, for to vysyte the relyques of seyntes / and maruelyth to here

24 the marueylous dedes / and werkes of them. they beholde the great edyfyces / or buyldynges of Temples / and kysses the sacryfyced bones of sayntes, wrapped in clothes of Sylke and Golde / and thou, my lorde God, saynt of all sayntes / creature of all thynges / lord of

28 all aungels / thou arte here present on this aulter before me. Often tymes the curyosite of men and noueltyes of thynges nat sene be of lytell frute / and lesse to be sette by / pryncypallye where there is so light recours and great wauerynge withoute any contrycyon / but, my

32 God, thou arte all present in this blessyd sacrament of the aulter, very god and man, lesus cryste / in the whiche the frute eternall of helthe aboundeth / and is perceyued at all the tymes that thou arte

worthely received / And to this here dra3weth nat any lyghtnes of 36 sensuall curyosyte, but ferme feyth, deuoute hope / and pure charyte. O god inuysyble, creatoure of all the worlde, Howe marueylously

doest thou with vs, how feythfull doest thou with theym / that doth purpose to receyue thy selfe in this blessyd sacrament. ¶ Certeynlye 40 it surmounteth all vnderstandynge / and draweth specyally the hertes of deuoute people to deuocyon / and enbraceth theyr affeccyon / For thy true and feythfull frendes that disposeth all theyr lyfe to amende

them, receyueth often great grace of deuocyon and vertue of that 44 moost worthyest sacrament / O maruelous hyd grace, whiche all maner of feythfull cristen people of our lorde Iheau cryste onely knoweth /

leaf 3, sig. A. iii. <sup>2</sup> Error, here and often elsewhere, for 'creatoure.' <sup>3</sup> leaf 3, verso.

But the infydeles / and subgettes vnto synne may therof have no experyence / In that sacrament the spyrituall graces be confermed, and the vertue that was lost in the soule is repayred, and beautye by synne wastyd / is couered / Somtyme this grace, that often with the 4 plenytude of deuocyon gyuen / nat only vnto the thought / but also vnto the feble body, the myght / and strength is augmented; wherfore it behoueth vs to have sorowe and pyte of our slouthe and neclygence, that we be nat drawen with so great desyre and affectyon 8 to receyue our lord iesu crist, in whome is all hope / & the meryte of theym that ought to be saued / for he is our helth and redempcyon / and the consolacion of vyatours / and the eternall fruycyon of savntes. ¶ Also we ought to have sorowe of that so 12 many vnderstandeth / sauereth / and reuerenceth so lytyll this holye sacrament / whiche Ioyeth the heuen and kepeth all the worlde / Alas that thys blyndnes<sup>1</sup> / and hardnes of mennes hertes, that wyll nat consydre so synguler and also so inestymable a gyfte as is gyuen 16 vnto vs / but it falleth in aduertence by dayly and acustomable vsage / For if the sacryfyce of this holy sacrament were done onely but in one place / and but of one preset in all the worlds, with howe great desyre wene ye the people wolde go to that place / and to that 20 preest to here the godly mysteryes done of hym / But nowe be made manye preestys, and in many places this holy sacrament ys but of2fred, to thende that the grace and loue of God to man may the more appears / and for so moche as this holy communion is spred 24 thorough out the worlde. Thankynges be vnto the good pastoure eternall, that haste vochedsaue to refresshe and feed vs poore banysshed creatures with thy ryght precyous body and blode / and also by thy wordes of thy propre mouthe / hast desyred vs to receive thys holy 28 mysterye / sayenge, come ye all vnto me that be charged / and I shall refresshe you.

¶ Howe the great charyte / & bounte of God is shewyd vnto man in the holy sacrament, Ca. ii. 32

My god, I come vnto the, puttynge my confidence in thy mercy and bountye / I syke and come vnto my sauyour; I, hungry and thursty vnto the fountayne of lyfe, poore and nedy vnto the kynge of heuen / the seruaunt vnto his lorde, the creature vnto his 36 maker / a persone desolate vnto his pyteous comforter / But wherof is this that thou thus comest vnto me: who am I that thou wylte gyue thus thyne owne selfe to / Howe dare I, so symple and poore a synner, be bolde to appere before the / and howe may it please the to 40 come vnto suche a wretche / Thou knowest thy seruaunt / and well vnderstandest that nothynge is good in hym / wherefore thou shuldest do this grace vnto me. ¶ Than do I confesse myne vnworthynesse,

<sup>1</sup> Orig. 'blydnes.'

and knowlege thy bountye, and prayseth thy pyte / & gyue vnto the thankes for thyne so moche great charyte / and thou doest this for thy selfe, good lorde, and nat for my meryte, to the ende that thy 4 bountye may the more be knowen vnto me / Thy charyte is more largely verifyed / and thy mekenesse commended more perfytely / sethen that it thus pleaseth the / and also thou haste commaunded it to be done / this thy pleasure contenteth me / and with my wyll my 8 wyckednes shall nat resyst agaynst the. ¶O swete and benygne Ihesu, howe great reuerence and gyuynge thankes with perpetuall praysynges be due vnto the, my good Lorde, Ihesu Cryste, 1that by thy pleasure and wyll I may receyue thy blessyd body / whose 12 worthynes no man is founde able to declare or expresse / But what shall I thynke of this communyon whan I shall come vnto the, my lorde god, whiche I can not dulye honoure / and yet I desyre deuoutly to receyue the / what may I thynke better and more profytable for 16 me / than to meke my selfe holly before the / and to prayse thyne infynyte bounte aboue all thynge / I prayse the, my lorde god euerlastyngely, and dysprayse my selfe, and submytte me vnto the depnesse of my wretchydnes. ¶ O, my god, thou arte saynt of all 20 sayntes / and I the fylthe of all synners, yet thou inclynest thy selfe vnto me that am nat worthy to beholde the.

¶ Alas, my swete creature,<sup>2</sup> that so mekely comest vnto me / & wylleth to be with me / and desyrest me vnto thy dyner / and gyueth 24 vnto me the mete of heuen and the brede of aungellys, which is brede of lyfe / and no lesse thynge than thy selfe, which is descendyd from heuen, and gyue lyfe vnto the worlde / Let us see here what great loue procedith from the / and what gentylnes doth shyne vpon vs.

98 Thowe great yeldynges of thankes and louynges be due vnto the of vs synners. O howe profytable and howe helthefull was thy councell whan thou instytute / and ordeyned this gracious gyfte.

TO howe swete / and Ioyous ys that feest wherin thou hast gyuen

32 vnto vs the fedynge of thy precyous body. ¶ O, good lorde, how marueylous be thy operacyons / and howe myghtye is thy vortue / and thy trouthe vnable be tolde. Thou hast sayde, and all thynges were don / and all that thou hast commaunded / hath taken effects.

A marueylous thynge to be beleued / and farre aboue the vinderstandynge of man, that thou, my Lorde god, very god & man, arte holy conteyned vinder a lytel lykenesse of brede and wyne, and thou arte hole received without consumynge of hym that so receiveth the.

40 ¶ Thou, lorde of all, that hast no nede of any maner thynge / yet thou hast wylled to inhabyte within vs by this thy holye sacrament. Lorde, kepe my herte and my body vndefyled, to the ende that with a pure and a Ioyous conscience I may often receyue the to my euer-44 lastynge helthe.

Theyse holy mysteryes which be institute / and ordeygned chyefly vnto thy honour and perpetuall remembraunce.

leaf 4, verso. Error for 'creatoure.' leaf 5.

¶ O, my soule, reioyce the / & gyue thankynges vnto thy god for his noble gyfte / and synguler comforte, that it wyll please hym here in this vale of teres thus to comforte the. For as often tymes as thou remembrest this mysterye / and receyuest this blessyd body of our 4 lorde, so often thou receyuest the werke of thy redempcyon / and arte made partener of all the merytes of our lorde Iesu cryst. For his charyte is neuer mynysshed, and the greatnesse of his mercy is neuer consumed / wherefore thou oughtest to dispose the alway with a newe 8 reuoluynge of thy thoughte, and oughtest to consyder this great mysterye of thy helthe by attentyue reysynge of thy soule.

¶ And this werke ought to be vnto the as greatly newe and ioyous whan thou receyuest it, as if that same days our lorde had 12 first descended into the wombe of the virgyn mary to be made man / orelles he that days had suffred dethe for the helthe of man

vion the crosse.

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## ¶ What great profyte it is often to receyue the body of 16 our lorde Iesu cryst. Ca. iii.

Orde, I come vnto the to the ende that welthe may come vnto me of thy gyfte / and that I may love at the holy feest that thou haste made redy vnto me, pore wretche, by thy swete benygnyte, 20 in the whiche my sauyoure is all that I may or ought to desyre; for thou arte my helthe, my redempcyon / my strength / honoure / and Ioye. Alas, my lorde god, make me thy daylye seruaunt Ioyous. For, my lorde Iesus, I haue reysed my soule vnto the / and nowe 24 desyreth deuoutly and reuerently to receyue the into my house / to the ende that I maye deserue with zachee to be blessyd of the / and to be accompted amonge the children¹ of Abraham. ¶ My soule desyreth thy body,² my herte desyreth to be vnyght, & onely with 28 the. gyue thy "selfe vnto me, good lorde / & than I suffysed, for withoute the no consolacyon / nor comforte is good / without the I may not be / and without thy vysytacyon I may not lyue / wherefore it behoueth me often tymes to come / and approch to thy hygh pressence to receyue the for the remedy of my helth, to the entent I fayle nat in the waye of this mortall lyfe, if I were defrauded from thy spyrytuall nouryshynge.

¶ Also, my right mercyfull lorde Iesu, whan thou hast prechyd 36 vnto the people / and heled them of dyuers syckenes, thou hast sayd I will not leue them fastynge / and withoute any refeccion, lest paramenture they might fayle in their way. Do with me than, good lorde, in that maner, sythen thou hast lefte this holy sacrament for 40 the comforte of all feythfull people; for thou arte the swete refeccion of the soules of theym that have worthely received and eten the / and they shall be parteners / and also inheritours of the eternall ioyo.

<sup>1</sup> Orig. 'childred.'

<sup>2</sup> Orig. 'bo body.'

<sup>3</sup> leaf 5, verso.

Certeyne it is vnto me necessary that so often synnes, and so soone keles, and at every houre fayles to come vnto the ende, that by contynuall orysons and confessions, and by the receyuynge of thy holy 4 bodye I may puryfye / and renewe the heete of my refeccyon. For parauenture in absteynyng me to longe to receyue the, I may leue, forgete / and renne frome my good purpose. For the wytte of man and woman from theyr chyldhod be inclyned vnto all euyll / And 8 also if that this dyuyne and godlye medycyne helpe vs nat / innocent we fall vnto worse. Than this holy communyon draweth men from euyll / and comforteth them agayne in goodnesse / for I am many tymes very neclygent / and very often keled whan that I commune / 12 or worshyp my God / what shulde I thanne do if I toke nat that medecyne / and aske of hym grace and helpe? And albe it I am not alway well dysposyd to receyue my creature / yet shall I putte me vnto payne to receyue these sacred mysteryes in tyme conuenable, soo 16 that I may be made a partener of so great grace. ¶ For it is one of the moost pryncypall and grettest consolacyons vnto a feythful sowle / for the tyme they shal make theyr pylgrymage towardes in this mortall body / and to the entent we may have the more mynde of 20 thy benefytes. ¶ My lorde god, I shall more often receyue the, my louynge Lorde, with a deuout thought. O merueylous gentylnesse, of thyne vnspekeable pitye towardys vs, that thou, lorde god, creatour and gyuer of lyfe vnto all spyrytes / hathe wylled to come to one so 24 pore a soule with the deyte / and humanyte, and my poore lene and drye soule hath lysted to be made fatte with thy grace and thy holy vnccyon of thy swete spyryte. O happy thought, and well happy soule, that descrueth denoutely to receyue hys god, hys lorde & creature, 28 and in that receyuynge to be fulfylled with ioy and spyrytuall glad-O what great lorde receyuest thou! O what and howe great an host enterteynest thou into thy lodgyng! Howe ioyous a felowe takest thou into thy hows! Howe feythefull a frende thou admyttest 32 vnto the! O howe good / noble / and swete espouse embraceste thou, whiche ought to be beloued and desyred aboue all thynges. O ryght swete beloued lorde / the heuen and erthe and all the ornamentis of theym holdeth scylence in the presence of thy face. For what prays-36 ynge, honour / and beautye they haue, it ys of thy mercy and largenes / and can not be lyke vnto thonour and beaute of thy holy name, of thy sapience, wherof there ys no noumbre nother ende.

¶ Howe many commodities be gyuen vnto them that deuoutly receiueth this holy sacrament. C. iiii.

I lorde god, I humbly beseche the to preuent me thy seruaunt in the blessynges of thy swete mekenes. So that I may deserue to cum worthely / & deuoutly to the holy sacrament, mooste

to be magnyfyed. Stere my herte and lose it frome the dull heuvnes of my mortall body. Vysite me with the messanger of helth / and gyue me to tast thy swetnes spirituall, whiche is hydde fully in the sacrament as in a fountayne of al swetnesse. Illumyne myne iyen to 4 beholde thys greate mysterye / and strongly conferme me to beleue the feythe vndoutable, for it ys thy werke & nat the power of man, it ys thy holly ordynaunce and not by mannys deuyse. For there is no man founde able of hym selfe to conceyue & vnderstande these holy 8 mysteryes whiche passeth the subtylte of aungels. ¶ Than Howe may I, pore vnworthy synner, whiche am but erthe & asshes, serche & conceyue so hygh & holy secrysye / lorde, I come vnto the in symplenes of herte / & in ferme feythe / and by thy commaundement / & 12 with meke hope / and reuerence. And truely I belyue that thou arte here presente in this holy sacrament, very god and man. And thou wylte I shall receyue the / and Ioyne me vnto the by charyte, wherfore I humbly pray / and requyre that it may plese the to gyue vnto 16 me thy specyall grace / so that I may be all relented / and flowe in thy loue in suche wyse that I shall not desyre any other consolacyon. For this hyghe worthye sacrament ys the helthe of soule / and body. It is the medycyne of all spyrytuall sekenes, in the whyche my synnes 20 be heyleed, passyons be refrayned, temptacions be ouercome / and mynysshed, more greate graces be gyuyn, the vertue begonne increased / faythe ys enestablysshed / hope ys made stronge and fortyfyed charyte is brannynge & spred abrode. ¶ O my god, the defender of 24 my soule / and the repayrer of the weykenesse of man / and the sender of all Inwarde comforte. Thou hast gyuen / and dayly gyueth vnto thy well beloued frendes in thys holy sacrament, denoutly receyuynge it, many commodytes. For thou infusest into theyr soules grete 28 comfort agaynst dyuers trybulacions, & frome the depnesse of theyr owne ouerthrowynge, thou areysyst them to the hope of thy dyuine helpe. And with a newe grace thou in wardely renewest / and lyghtnest theym in suche wyse as they that feele theym before the re-32 ceyuynge of the Sacrament heuy / & dull / and ouerthrowen / and without affectyon / and moyster of deuocyon. ¶ After that they have ben fedde wyth thys heuenly mete / and drynke, they have founde them selfe chaunged into a merueilous Ioye, whiche thynges 36 thou doest vnto thy chosen people by dispensacyon of thy pure bounte, so that they maye veryly knowe by open experyence / that nothynge they 2 haue nor may haue of them selfe / and what grace / or goodnes they have, it cometh of the. For of theym selfe they be 40 colde, harde, and vndeuoute, but of the they be made feruent, Ioyous & denoute. For who ys he that cometh mykely vnto the founteyne of swetnes, and shall not brynge some lytell quantite of swetnes therfrom. I shall alwey put my mouthe vnto the hole of the heuenly 44 pype of that founteyne, that I maye at the lest take a lytell droppe to satysfye my thyrste, so that I be nat all drye. And though I <sup>2</sup> leaf 7, sig. B. i. 1 leaf 6, verso.

may nat be heuenly enflamed as the cherubyns and ceraphyns, yet wyll I enforce me to deuocion, and prepare my herte mykely to receyue this holy louynge sacrament, and shall desyre to be enbraced 4 with a lytel flame of that goodly loue. O good Iesu, holy and right piteous sauior, what so euer vertue / or goodnes that fayleth in me, I benygly beseche the gracyously of thy pite to supplye it by thy greate mercy. Thou that hast called all feithfull creatures in sayinge vnto 8 theym: come ye all vnto me that labour and be charged, and I shal refresshe you. But alas, good lorde, I, pore sinner, labour in the swette of my vysage / and am tormented with sorowe of my hert. I am charged with sinnes, & trauayled with temptacyons / entryked 12 and oppressed with many yuel passions. And, lorde, there is none that may delyuer me or make me safe but thou, my only god and sauyour, to whome I commyte me and all my causes, to thende thou kepe me, and lede me to the lyfe eternal. Receyue me vnto 16 the praisinges of thy name, that hast made redy vnto me thy precyous body / and blode, to mete and drynke. My lorde god and sauyour, graunte vnto me by thy greate bounte that in customable receyuynge of thy holy mysterye, the affeccyon and desire of my 20 deuocyon may be encreased.

# ¶ Of the dygnite of the sacrement of the aulter & of thordre of presthod. Cap. v.

If thou haddest the puryte of aungels, and the holynes of saynt John Baptyst, thou shuldest nat be worthy to receive / or trete of that holye sacrament, for that is nat due to the merytes of men / that a man shuld consecrate and treate of the sacrament of this blessyd body of Iesu cryste / and take in mete the brede of aungellys. 28 O the great mystery and the merueylous dygnyte of prestes / vnto whom is gyuen that / that is nat graunted vnto the aungellys. For the prestys only duly ordred in the churche of cryste haue power to doe and to consecrate the holy body of Iesu cryste. Certeynlye the

32 preest is the mynyster of god, vsynge the worde of god / by the commaundement and ordenaunce of god. But god is the pryncypall and inuysible worker, to whome be submytted all creatures to be ordred after his wyll / and all to obey vnto his commaundement. Than

36 thou oughtest more to beleue in almyghtye god & in that right excellent sacrament, than to thy propre wyll or any other visyble token / And therefore to this holye werke thou oughtest to come with great drede and reuerence. Take good heed than, & se from whom this

40 mysterye is gyuen vnto the / and that is by the puttynge to of the handes of the Bysshoppe thou arte admyttyd vnto that hye rometh / Beholde nowe thou arte made a preste / and sacreyd to doo this holye mysterye. Se than that feythfully and deuoutly / and in due tyme

1 leaf 7, verso.

#### 268 Self-Examination before coming to this Sacrament. [IV. vi, vii.

thou offre thy sacryfyce vnto god / and shewe thy selfe irreprovable and withoute defaute. Thou hast nat loused thy charge of lyuynge / but hast bounde the with a more strayte bonde of discyplyne, and arte holden to a more great perfeccyon of holynes / Also the preest 4 oughte to be adowrned with all vertues / and gyue all theyr exaumple of good / and holye lyfe / His conversacyon oughte nat to be with comon people / or the weyes of comon men, but with the aungelles in heuen, or with the perfyghte men in the erthe. The preest 8 clothed with holy vestementes occupyeth the rometh of our lorde Ihesu cryste / to the ende that he maye ryght humbly pray vnto god for hym selfe / & also for all other. For he hath bothe before hym / & behynde hym the very sygne lof the crosse, that he may con-12 tynuallye remembre the passyon of our lorde iesu crist. Before hym he bereth the crosse to the ende that he dylygently beholde the traces and the examples of oure lorde iesu criste, and that he feruently studye to folow them. Behinde hym also is signed with the crosse, 16 to the entent he shulde suffre for the honoure of god all adversytes / Iniuries done vnto hym of other. Before hym he bereth the crosse for that he shulde be wayle propre his synnes. And behynde hym lyke wyse by great compassion to sorowe the synnes of other / and 20 to knowe hymselfe that he is a man betwene god and the synner. And that he depart nat from oryson / and from that holy oblacyon, to the tyme that he deserve to purchase the grace of god. whan the preyst sayth masse, he honoureth god / he gyueth ioy vnto the aungels, he 24 edyfieth the churche / he helpeth the louinge people / he gyueth rest to them that be passed & maketh hym selfe partyner of all good werkes.

A inwarde remembraunce and exercyse that a man ought to have afore the receyuinge of the body of 28 our lorde Iesu crist.

Cap. vi.

Orde, whan I thynke of thy worthynesse and of my great tylthynes / I tremble strongly and am confounded in my selfe. For if I receyue the nat, I fle the eternall lyfe / & yf I vnworthyly 32 receyue the, I renne in to thy wrath. what shall I thanne do, my good lorde, my helper, protectour, comforther / and ryght sure counceller, in all myne infyrmytes / and necessities? Teche me, good lorde, thy right weye / and purpose vnto me some exercyse conuenable to 36 the receyuynge of this holy mystery. For it is necessarye vnto me and greatly profytable to know how deuoutly and reuerently I oughte to prepayre my herte to receyue this holy sacrament or to make so goodly sacryfyce.

The remembrynge of his propre conscience with pourpose of amendment. Capt. vii.

<sup>&</sup>lt;sup>1</sup> leaf 8, sig. B. ii.

<sup>&</sup>lt;sup>2</sup> leaf 8, verso.

The preste aboue all thynges ought to desyre with souerayne reuerence and profounde mykenesse of hert, full / and ferme feythe / humble hoope / and pyteous entente to the honour of 4 god, to celebrate, take / and receyue this worthy sacrament, examyne dylygently / and make clere / and open the conscience by true contrycion / and make confession as far as he hath power, so that thou knowe no thinge that greue the, or byte thy sayde con-8 science, or lete the frely to come vnto the same dayly. To haue displeasure of all thy synnes in generall, & for thy excesses and synnes thou oughtest to have syghynge and sorowe more specyall. And if the tyme suffre it, confesse vnto god in secrete of thy herte the 12 myseryes of all thy passyons: wepe and have sorowe that thou art yet so carnal and worldely / and so eugli mortyfyede from thy passyons, so full of mocyons and concupyscences / so euyll composed / and ordred in thy outwarde wittes, so often appliede vnto vayne fan-16 tasies, so moche enclyned vnto outwarde thynges, so neclygent in the in warde spirytuall thynges, so redy to laugh and to all dissolucion, so harde to wepe and to compunccyon, so redy to followe the lose maner and the pleasures of the flesse, and so slowe and dull to the 20 feruour of vertue / so curious to beholde / and to here newe fayre thynges, so neclygent / and lothe to lerne and desyre thynges that be meke and abiecte. So couetous to receive and possed many goodis, and so scarse to gyue them / and glad to holde and retoyne theym, 24 so euyll auysed in speakynge / and so incontynent to be styll. vnordred in maners, so importune in thy dedes; so gredy / and so quycke in thy mete, so defie vnto the worde of god; so redy to rest, so valusty to laboure; so wakynge to fables, so slepy to holy vygylys; 28 so neglygent vnto the seruyce of god, so spedy to thende therof / so waueringe to take hede; so colde in deuocion in the tyme of the masse, so drye in receyuynge of the sacrement, 1so soone withdrawen / so seldome well gadred vnto thy selfe, so sodeinly moued vnto wrath / 32 so easely stired to the displeasure of other / so hasty to iuge / so roughe in repreuynge / so ioyous in prosperite / so weyke in adversite / so often pourposynge many good thynges / and lytell bryngeth to good affecte. These and other thy defautes with sorowe / & great 36 dyspleasure of thy propre fragilyte confessed and sorowfully be wept. Set the than with full purpose alweyes to amende thy selfe, & to perfite from better vnto better / and after offre thy selfe with plaine resignacion and entier wyll to the honoure of my name perpetual 40 sacrifice within the aulter of thyne herte. That is to knowe, thy soule and body commyttynge feythfully vnto me / that thou so may deserue worthely to come and offre thy sacryfyce to god, and to receyue the sacrement of my body helthefully. For no oblacyon is more worthy 44 nor no satysfaccion can be so great for to deface the sygnes of man, as to offre hym selfe to god purely / and entyerly with the oblacyon of the holy body of Cryst Iesu in the masse and the holy communyon.

1 leaf 9, sig. B. iii.

And they whose someuer shall do as moche as lieth in theym, and have very repentaunce of thyr offences passed, as oft as they shall come vnto me, they shall recour pardon & grace. I am lyfe, & will nat the deth of a synner; but rather wyll that he retourne & lyue 4 agayne. And than wyl I nomore remembre his synnes & trespaces, but all shalbe forgyuen & pardoned vnto hym.

¶ Of the oblacion of Iesu Crist in the crosse; of the propre resignacion that man shulde make of hym 8 selfe.

Cap. viii.

Man, as I dyd offre my selfe / and my free wyll vnto god my fader, my handes sprede on the crosse / and my naked body for thy synnes. In somoche that no thynge remayned in me / but all 12 passed in sacryfyce to apease his wrathe, in lyke wyse thou oughtest to offre vnto me wyllyngly thy selfe in pure oblacyon dayly in the masse, wythe all thy affeccyons / and strengthes, as profoundely / and feruently as 1 thou maist. What aske I of the more, but that thou 16 study to resygne thy selfe vnto me enterely? what thynge so euer elles thou gyuest vnto me I haue no cure. For I demaunde nat thy gyftes, but only thy selfe. As no thynge shulde suffyce vnto the withoute me, Lyke wyse no thinge may please vnto me, what so euer 20 thou shalte gyue, thou offre nat thy selfe vnto me. Offre the, than, gyue the holy vnto me / and that oblacyon shalbe acceptable. Beholde I dyd offre my selfe holy vnto my fader for the / and for the I dyd gyue all my body and blode, to the ende that I shulde be all 24 holy thyne / and thou myne also. But and thou reste in thy selfe and with good wyl present the nought vnto me, thane there is no full oblacyon nouther entyer parfyte vnyon betwene vs. For the fre oblacyon of thy selfe in to the handes of almyghty god ought to go 28 before all thy werkes, if thou wylte opteyne lybertye & grace. And the lacke of thys is the cause that so fewe folke be illumyned and haue inwarly lybertye, For they can nat renounce them selfe. My sentence is ferme / & stable, that none may be my disciple without 32 he renounceth all that he hath. Than yf thou desyre to be my disyple, offre thy selfe vnto me with all thyne affeccion.

¶ That we ought to offre vnto god all that we haue / and to praye for all people. Cap. ix. 36

Orde, all thynges that be in heuen and in erthe be thyne / and my wyllynge desyre ys to offre me vnto the perpetually in oblacion, So that I maye be thyne euerlastingly. And thys daye, good lorde, I offre vnto the my selfe perpetually for euer more to be thy 40

<sup>1</sup> leaf 9, verso.

#### IV. ix.] Of offering up ourselves and all that is ours to God. 271

seruaunt with my herte and soule fully to contynue. I beseche the receyue this holy oblacion of me that am vnworthye to offre me vnto thy precyous bodye in the presence of aungels assystynge inuysyble,

- 4 to the ende that it may be to the helthe of me / and all thy people. Lorde, I also offre vnto the all my synnes whyche I have committed before the and thy holy aungels, sith the first day I beganne, or in any wyse myght synne, vnto this presente daye. And I beseche the
- 8 to inflame me with the brenninge fire of charite, and to deface / and put awey all the condisions of my sinnes. Clense my conscience from all synne / and restore it vnto thy grace, that by sinne I have loste. And perfetlye pardone me of all mine offences, that I may receive
- 12 perfightly the swete kissynge of peas. what may I do more for me sinne, but mekely confess theym with sorowfull weping & incessauntly prayinge the of thy pyteous mercy?
- ¶ I beseche the, lorde, exalte me, and be vnto me redy whan I 16 am before the. O my good lorde, soueraynly all my sinnes dyspleasith me, and by thy grace I will neuer beginne them agayne; but euer shall haue sorowe for theym as longe as I shall lyue, and shalbe redy to do penaunce / & make satisfaccion of the best of my lytell 20 power. ¶ werfore nowe, good lorde, pardone me of my great and
- abhomynable synnes, and for honour of thy holy name saue my soule whiche thou hast derely bought with thy moost precious blode. And I commytte me, good lorde, vnto thy great mercy / and resigne me
- 24 hooly vnto thy handes. Do with me, Lorde, after thy bounte, and nat after my malyce / and iniquite.
- ¶ Also I offre vnto the all my dedes that I have done, albe it they be full fewe / and vnperfight, that thou maist sanctyfye and 28 amende theym as they be agreable / & acceptable vnto the. And alweyes, good lorde, drawe me from better to better / and conduyte and lede me, slouthfull and vnworthy synner, vnto good & laufull ende.
- 32 ¶ In lyke wyse I offre vnto the, the desyres of all deuowte persones, the necessytes of all good dedes of my kynsefolke & frendes / and of all theym that have done me goode / or be dere vnto me / and all other for thy love / and they that have desyred / or required me 36 to make sacryfyce for theyr frendes, lyuvnge / or passed the worlde. So as they may fele helpe, Consolacion, Defence / And Preservacyon from all partle by the green / 2 and deliverance of neuros are at them.
- So as they may fele helpe, Consolation, Defence / And Preservacyon from all parels by thy grace / 2 and delyueraunce of peynes, so as they may yelde vnto the Ioy and gladnes with magnifyinge and praysynge 40 of theyr delyueraunce.
- ¶ I offre vnto the also prayers & holy oblacions for all them specyally that hath caused vnto me heuynes / hurte / or any maner of damage. ¶ And lyke wyse for theym that I haue troubled / 44 greued / vexed / or sclaundred in wordes / or dedes, knowyngly / ignorauntly, to the ende, blessed lorde, that we all may be purdoned of our offensis don the one agaynst the other. And, good lorde Iesu,

1 leaf 10.

IMITATION.

3 leaf 10, verso.

take from our hertis all suspeccion / wrathe, & indignacion / & all that may breke / or let charyte, or dimynyshe vs from thy eternall loue. O lorde, haue pyte: blessed Iesu, haue pyte, & gyue thy mercy vnto all theym that asketh it, & thy grace vnto theym that 4 haue nede. And make vs so worthy to haue that grace that we may go vnto the lyfe eternall. Amen.

## ¶ That the holy sacrament ought nat lyghtely to be forborne. Cap. x.

T behoueth the often to retourne vnto the fountayne of grace / mercy / bountye / pyte / and puryte, that thou mayst be clensed from thy vices & passions, so as thou maist be made more stronge and wakynge agaynst all temptacions and subtyll craftes of the fende. 12 For thy ennemye, knowynge the greate frute / and remedye of receuynge of this holy sacrament, enforceth hym, by all maner of occasions that he may, to draw the vnto hym agayne / and lette[t]h the feythfull and deuout people whan any dysposeth theym to the receyuynge 16 of thys holy communion. The ennemye, Sathan, putteth vnto theym the moost greuous temptacyons that he may. Also, it ys wrytten in the hystorye of lob, this yuell spiryte cometh amonge the chyldren of god to thende that by his cursed custome / he perturbeth / per- 20 plexeth / and maketh theym dredfull, dymynysshynge theyr affeccyon / and impugnynge theym of theyr feythe, so that perauenture they leue their good 2 purpose of that holy body, that they at that tyme come for to receyue. but we shulde take no thought nor feare of the 24 crafty cautielles of that false enemye, that be so foule & horryble / but all suche fantesyes we shulde cast agayne at the hede of that wicked spirite. it is a pore myschyuous spirite that so letteth & mocketh vs. And for any assaultes or commocions that he excyte[t]h, 28 this holy sacrament ought nat to be lefte. Also often tymes to great solveytude for devocyon to be had letteth, and somtyme ceryousness of confessyon to be made / But do after the councell of the wyse / and take away this anxyete & stryple, for it letteth the grace of god / 32 and destroyeth deuocyon. And leue not the holy receyuynge of Iesu cryst for lytell trybulacyon or deleccyon / pusyllanymyte; but with good wyll go vnto the confessour / and pardon all other that have offended the; and yf thou have offended any other, mekely aske for 36 gyuenesse. And thanne drede not but god wyll pardon the. what profyteth it, longe to tary frome confession / or to deferre the recevuynge of thy blessed sauyour? First pourge the, and cast out the venym / and than haste the to take the remedye. And thou shalte 40 fele the moche better thanne yf thou haddest deferred it. For if thou thys day leue the holy receyuynge for coldnes of deuocyon and feblenes of mynde, parauenture to morowe thou shalte fynde thy selfe

<sup>1</sup> Orig. 'tetourne.'

<sup>2</sup> leaf 11.

more slacke, and so longe with drawe that thou shalt fynde thyself moche worse / and more vnable. Than as soone as thou mayst, take awey this feblenesse of mynde and the spyce of sloweth. For alwey 4 only to be in anguysshe and heuynesse of thy synne, passynge the tyme in trybulacyon / and for dayly obstacles, imperfeccions, to withdraw the frome these dyuyne mysteryes, without tournynge vnto the pytyous meryte of our sauyour, cryste Iesu / it helpeth the nought. 8 But greatly the longe taryinge to receyue thy saucour / anoyeth 1 / and taryethe the / & shall brynge dayly vnto the a more slouthfulnesse. ¶ But, alas for sorowe, some colde / and desolate persones gladely seeke causes of taryinge from confession / and from the receyuynge 12 of this holy sacra2ment / and for that they couete many delayes, leste they shall be bounde to gyue theym selfe to a strayter maner in the ordre of theyr lyfe. Alas, howe lytell charyte, & howe sklender deuccion haue they that putteth awaye so easely the receyuynge of 16 thys holy sacrament. O howe happy be they and agreable vnto almyghty god, that ledeth so holy a lyfe, that they may kepe theyr conscience in clene and pure drede / so as they may dayly dispose and make theym redy / and with greate affectyon desyre to receyue 20 that holy sacrament, if it were lefull, at all tymes. Neuertheles, somtyme by mekenes to absteyne / or for other lefull causes that may lete with reuerence is to be prayed / But if slouthe / or neglygence holde hym, he ought to endeuour hym, as far as in hym ys / and our 24 lorde shallbe present at his desyre, whiche will specyally beholde his good will; but whan he is lawfully let / and if ye haue a good wyll / & pyteous mynde to receyue his maker, yet he shall not fayle to have the frute of that blessed sacrament. For every persone with perfite 28 deuocyon may euery day receyue that holy sacrament spiritually to his helthe & without denyinge; & in certeyne tymes and dayes establysshed, he ought to receyue the body of his saucour with effectuall reuerence sacramentally. And that to seche & to do it 32 more to the praisynge & the honoure of god almyghty than to his owne consolation. For as often as he spiritually is comuned & refressed inuysybly, so often he remembreth denoutly the mysterye of the incarnacion of criste and his psynfull passion, and is kyndled 36 in the loue of hym: he that other wise nat prepayreth hym selfe but at the tyme of a greate feest, or ellys by custome he is compelled, he shall often tymes be full vnredy. Blessed is he that offres hym selfe vnto almyghty god as oft as he doth masse, or ellys receyueth this 40 honorable sacrament. And in doynge this mysterye / nat taryinge / nor to hasty, but kepe the comon maner with suche as thou lyuest amonge. Thou oughtest nat to do that the herers therof take greue / or Irksomnes, but kepe the comon way after thordynaunces of the And do rather conferme the / to the 3 profyte of other than to thyn owne deuocyon or pryuate pleasure.

<sup>&</sup>lt;sup>1</sup> Orig. 'anoeyth.' <sup>2</sup> leaf 11, verso. <sup>3</sup> leaf 12.

¶ Howe the blessyd body of our lorde Iesu cryste is greatly necessarye for the helthe of mannys soule.

Ryght swete Iesu, howe great consolacyon & swetnes ys it to a 4 denoute Soule to sta with the deuoute Soule to ete with the at thy dyner, where none other mete is gyuen but thy selfe, whiche arte the only louer, & oughtest to be desvred aboue all desyres of mannys herte / and howe swete a thynge shuld it be in thy presence from the bottom of the herte to 8 sende oute teris / to dewe / and wesshe thy precious fete with the pyteous Mawdeleyne; but where is that deuocyon / or the plenteous effusion of holye terys? certeynely in beholdynge the with thy holy aungels / all my herte ought to brenne & wepe with ioye: for I have 12 veryly the present, be though thou hyd vnder a straunge lykenes, for myne eyen myghte not suffyse to beholde the in thy propre and godly clerenes / nor all the worlde myght nat abyde to beholde the clerenes of thy ioy & maieste / wherefore, good lorde, thou helpest 16 my wekenes / in that it pleseth the to couer thy selfe vnder the fourme of that holy sacrament / I verely worshyp the, whome the aungels worshyp in heuen / but in me it is as yet but in feyth, & the nungels worship the there in thyn owne lykenes without couerture / 20 I must be content with true feythe, & so walke tyll the day come of eternall clernes, whan the shadow of fygures shall fynysshe / For, whan that perfyte day shall come, the vsage of this holye sacrament shall cease / For they that be blessyd in the heuenly Ioye / shall 24 haue no nede of any sacramentall medycyne, for they shall ioye withoute ende in the presence of god, seynge hym in his glory face to face / & shalbe transfourmed from clerenes vnto clerenes with the godhed incomprehensible / they shall taste the sone of god made man, 28 as he was from the begynnynge / & shall be euerlastyngely. I than remembrynge me of the great marueyls, & solace, though it be spirituall, it is to me greuous whan I remembre those marueyls / For all thynges that I here / or see in this worlde, I compte as no 2thynge 32 so longe as I se nat my lorde god in his glorye. Lorde God, thou arte my wytnes that nothynge can gyue vnto me comforte, nor no creature may give vito me rest, but thou, my lorde god, whom I desyre eternally to beholde. ¶ But that is a thynge to me not 36 possible / whyle that I am in this mortall lyfe, wherfore it behoueth me with great pacience to ordre my selfe / and mykely to submytte me vnto the in all my desyres. ¶ Good Lorde, thy sayntes that nowe love with the in the kyngdome of heuen, abode the comynge of 40 thy ioye with great feythe and pacyence as longe as they lyued / I belove the same that they dyd belove / and hope as they have hoped / and truste by the means of thy grace to come theder as they nowe be. In the meane whyle I shall in good and fast feyth be comforted by 44 examples of holy sayntes. Also I have full vertuous and holy 1 leaf 12, verso.

bokes for the consolacion and myrrour of my lyfe / and also aboue all these thynges, thy sacrid body for my synguler refuge and remedye. I fele that two thynges be vnto me right necessarye, without whom

- 4 this myserable lyfe shulde be vuto me inportable. For as longe as I shall be holden in this present body, I confesse me to have nede of two thynges, that is to knowe, of mete and lyghte. But therefore thou haste gyuen vnto me, whiche am poore and sycke, thy holye
- 8 bodye to the refresshynge of my soule and bodye / And also thou hast put before my feyth the lyghte of thy holye worde / And without these two thynges I myghte nat well lyue spirituallye / For thy worde, my lorde and god, is the lighte of my soule / and the
- 12 holye sacrament is the brede of my lyfe. These two thynges, so necessarye, may also be called the tables sette on eyther syde in the tresource of holy churche; the one table is of the holye aulter, hauynge this louely brede, that is to say, the precyous body of Ihesu
- 16 cryste / the other is the lawe of god, conteyninge the holye doctryne / and sheweth the right feythe, and surely gydynge vnto the inwarde secryfyces, where as 1 the holye inellys callyd Sancta sanctorum. I
- yelde vnto the thankes, lorde Iesu cryste, whiche arte the very cler-20 nes of eternall lyght. ¶ For this table of holy doctryne, 2which thou hast mynystred vnto vs by thy seruauntes / prophetes / aposteles / and other doctours / And I yelde vnto the thankynges agayne, creatour
- and redemer of mankynde, whiche hast declared thy great charyte 24 vnto all the worlde / and haste prepared this royall souper, in the which thou hast nat purposed to be eten the fyguratyue lambe / but thy moost holy body and precious blode, reioysynge all thy creatures by that holest, and swetly fulfyllynge them with that helthful chaleys,
- 28 wher in be hyd all the delytes and ioves of paradyse / and the holye aungels be fedde with vs with swetnes moche plentenous / O how great and honourable is the offyce of prestes / to whom is gyuen
- power to consecrate by dyuyne wordes, to blesse with theyr lyppes / 32 to holde with theyr handes / receyue with theyr mouthes / and to mynyster vnto other the lorde and god of all maieste / O how clene ought to be the handes / how pure the mouthe / how holy the body /
- and how vndefyled the herte of a preest / vnto whom so often entreth 36 the auctour of all purete. Certenly from the mouthe of a preest ought no worde to procede but that / that were honest and profetable / that soo often receyueth the sacrament of the holye bodye of Ihesu crist / his eyen ought to be symple and shamefast that so
- 40 customably beholdeth the holy body / The handes pure to lyfte vp vnto heuen, which handeleth the creature of heuen / and erthe / For specyally a preest it is sayd in the lawe / be ye holy, for I, your lorde god, am holy. O god omnipotent, thy grace be vnto vs help-
- 44 ynge, so that we which have taken the offyce of presthode may reverently and devoutly e serve the with all purete / and good conscience, and if we may not lyue in soo great innocencye of lyfe as we <sup>2</sup> leaf 13, sig. C. i.

<sup>1</sup> App. error for 'are.'

ought to do, gyue vs grace at the leest that we may wepe and sorowe the euylles that we have commytted / and done, so that in spirituall mekenes / & purpose of good wyll, we maye from hensforth strongly serue the with feruent corage.

With howe great diligence he ought to prepayre hymselfe that shulde receyue the sacrament of iesu crist.

Ca. xii.

Ur lorde sayth: I the louer of purete, & the lyberal gyuer of 8 all holynes / I serche the pure, clene herte, and there wyll I rest / Make redy than for me thy herte / and I shalbe with the than as I was with my discyples / at Ester. I shall come and dwell with the if thou wylte, but than it behoueth the to mundifye and clense 12 the habytacion of thy herte fro all synnes, leue all brute and noyse of the worlde with all thy vyces, & inclose & shet the in thy chaumbre, as doeth a solytary byrde vnder the eucsynges of an house / and remembre all the excesses & all thy defautes commytted / with all 16 thy soule & bitternes of herte. For a good frende wyll make redye to his welbeloued frende a good & a plesaunt place to dwell in / & in that doynge is well knowen with what good affectyon he receyueth his sayd frende. It is for trouthe that thou oughtest to vnderstande 20 that thou mayst nat satysfye by any meryte or laboure of thy selfe / nat and thou dyddist laboure with the best of thy power by a hole yere, though thou haddest none other thynge to do / But thou shalt vnderstande that by my only power and grace / is permytted / and 24 graunted vnto the to come to my table / and if that a poore man were called vnto the table of a ryche lorde / and the poore man had none other thynge to gyue agayne for that benefytes of that ryche man / but swetely / and mekely to thanke hym, he wolde do it / so oughtest 28 thou to do diligently as moch as is in the / and nat by custome / or necessite / But with all drede / reuerence / and affeccyon / Thou oughtest to take the blessyd bodye of our lorde god / sethen that it lysteth hym to come vnto the / Certeynly I am he that calleth the / 32 and I have commaunded it so to be done / & I shall supplye that fayleth in the; wherfore come and receyue me / & whan in that doinge I gyue vnto the grace of deuocyon / yelde thou thankes vnto me, thy god / Nat thynkynge thou arte worthy therof of thy selfe, 36 but that I have hadde mercy of the / and if thou have nat that grace whan thou woldest / but fele thy selfe drye / and vnlusty, yet contynue thy oryson with sorowfull wepynge, and smyte at my dore without ceasynge vnto the tyme that thou mayste re<sup>2</sup>ceyue a lytell 40 crome or drope of helthefull grace, & knowe it of trouth thou hast moche nede of me, & I have none of the. Thou comest nat to sanctifye me, but I am he that shall santifye the / & make the better, to

<sup>1</sup> leaf 13, verso.

<sup>&</sup>lt;sup>2</sup> leaf 14, sig. C. ii.

the ende that thou maiste be vnight with me to receyue newe grace, and purpose amendement. Be nat in wyll to deferre my grace, but with all dilygence prepayre thy herte to receyue1 within the thy 4 louynge lorde. & nat only thys, prepaire the before thy communyon / but also maynteyne & kepe the after the recenynge of thy sayd holy sacrament in that same devocion, in as much as thou maist. For thou oughtest to have no lesse diligence than thou haddest afore. 8 For the good and dilygent kepynge of thy soule after the receyuynge of the blessed sacrament is a good preparacion to obteine the more great grace. And they that so do nat, shewe them selfe greatly euyll disposed / whan they habandowne them selfe so soone & so largely 12 to outwarde solace / & inwarde pleasures. wherfore kepe the from great brute & spekinge / & abide in the secrete graces & frutes of thy god, for thou hast hym that all the worlde may nat take awey / & I am he to whome thou oughtest to give the by suche maner that from 16 hensforth thou live nomore in thy selfe, but in me only.

¶ Howe the deuout soule ought effectuously withal his herte to be vnight vnto Iesu crist. Cap. xiii.

Lorde, who shall yelde vnto me that I may fynde the sole / and that I may open to the all my hert / & ioy with the as my pore soule desyreth, and that here be no creature to beholde me, but thou alone to speke to me / & I to the, goode lord, as of custome one frende speketh to a nother secretly. hereof I desire & praye the, 24 lorde iesu, to thende that I may fully be vnyght vnto the, & with draw my hert from all other creat thynges, that I may the soner lerne the eternall2 & heuenly thynges by the meane of the receivinge of this holy sacrament. Alas, my good lord, whan shal I be vnight & 28 gadred all hole in the / & vterly forgete my selfe? thou arte in me & I with the, & thus assembled make vs dwell to geder, I pray thee. truly thou arte my chosen & beloued lorde / and it hath pleased thy benigne grace to be inhabited in my soule all the dayes of my lyfe. 32 Thou arte my pescable well, in whome ys soucrayne peas & true rest; without the there ys no thinge but labour / sorow / & infinite misery. Thou, my god, art closed & hyd in councell of thy famyliars, whiche be nat comune to the euyll folkes. ¶ But thy familiar spekynge is 36 with the meke & symple folkes. O lorde, howe good, benigne / & swete ys thy spirite, whiche, to the ende thou maiste shewe vnto the sonnes & chyldren thy swetnes, hast vouched saue to refressh thym againe, & gyues to theym refeccyon of thy ryght swete brede de-40 scended frome heuen. Certeynly there ys none other so great a nacion, lackynge cristis feithe, that hath their godis so nere vnto them as thou arte, our god / & lorde, to all thy feithfull crysten people, to whome thou gyuest thy blessed body to ete for theyr dayly comforte /

<sup>1</sup> Orig. 'receyne.' 2 Orig. 'eteruall.' 3 leaf 14, verso.

& to reyse theyr hertes to hyghe celestyall thynges. O what other folkes be there so noble as be the cristen people, or what creature is there so stro[n]gly beloued vnder heuen as is the deuoute soule in whom god entreth & gyueth fedinge with his owne glorious flesshe & 4 blode. O grace inestimable & merueylous worthynesse. O loue without mesure, syngulerly shewede vnto man. But what shall I yelde vnto god / & werwith shall I recompence this so great grace & charite? Truely there is no thinge I may gyue more agreable to his 8 mercy than to ioyne my herte perfitly vnto hym. And whan my soule shalbe perfitely vnight with hym, Than shall my inwarde parties ioy. And thanne my lorde will say vnto me: If thou wilt be with me, I will be with the. And I shall answere hym: blessed 12 lorde, I beseche the, dwell with me, for all the desyre of my herte ys to be with the inseparable without departynge.

¶ Of the brennynge desire that some creatures have in the blessed¹ body of our lorde Iesu crist. 1

Cap. xiiii.

Lorde, howe great is the multytude of thy swetnesse / which thou hast hyd for them that drede the. whan I remembre me of many denoute persones that have come to this thy holy sacrament 20 with so great feruent affectyon / & deuocyon, I am than many tymes in my selfe confused / & have great shame that I goo vnto the aulter and table of that holy communyon so rudely, with so colde deuocion / & am so drye without affectyon of herte / I am abasshed that I am 24 nat all hole inflamed in thy presence / & so strongly drawen / & establysshed as many good denoute persones have ben / which by the great desyre of this holy sacrament, & sensible loue of herte, might nat conteyne ne witholde them from wepynge / But effectuouslye 28 with mouthe / herte / & body came vnto that good lorde / as to the lyuynge fountayne of all bountye / & may nat attayne to fulfyll theyr hungre / but if they take thy holy body which they so desyrouslye / effectionally / & spiritually may receive / O true / & benygne feythe 32 of them, that prevably sheweth the ornament of thy holy presence / To them is verely knowen theyr god in brekynge of brede / which brenneth and broyleth so strongely the herte of them in the love of Iesu Cryst / certeynly suche affeccyon / deuocion / and vehement 36 brennynge loue is farre from me. O good, swete & benygne Ihesu. be vnto me pyteous / and redy to gyue and graunt to thy poore begger somtyme to fele a lytell of that hartely lone and affeccyon in the receyuynge of thy holye body / to the ende that my feythe may 40 be more ferme & my hope more perfight in thy bountye / and my charyte somtyme so perfightly inflamed that I may experyently have the heuenly manna that neuer may fayle / I knowe certeynly the

<sup>1</sup> Orig. 'blehed.'

<sup>2</sup> leaf 15, sig. C. iii.

myght of thy mercy may lende me thy grace so moche desyred, and vysyte me br[e]nyngly with a brennynge spyryte, whan the day of thy good pleasure shall come / And though I be nat inflamed with so 4 great desyre of thy specyall denoute thynges / yet haue I desyre by thy grace to be inflamed with that brennynge loue, Prayinge the, good lorde, that I may be made partener with all such thy feruent louers / & that I may be noumbred in theyr denout company. Amen.

8 1¶ How mekely thou oughtest to beseche the grace of deuocion and to renounce thy selfe. Ca. xv.

T behoueth the instauntly to seche the grace of deuocyon, and to aske incessauntly, to abyde it pacyently / feythfully / ioyously to 12 receyue it / and mekely to conserue, & with that studiously to remytte vnto god the tyme & the maner of his souerayne vysitacion / vnto the tyme his pleasure be to come vnto the / & principally thou oughtest to make the / when thou felyst but lytyll deuocion within 16 the / &, for all that, thou oughtest nat to let thy selfe to fall / or sorowe to moche inordynatlye / For full often our blessyd lorde in a short moment gyueth the which before he hath longe tyme denyed / Also somtyme he gyueth at the ende of prayours that he dyd deferre 20 at the begynnynge of the same / If alwey grace were so soone gyuen that a man might haue it at his wyll or wysshe / hit shulde nat be easely borne of a weke & inrerfecte soule / And therfore in good hope & meke pacyence the grace of denocyon oughte to be abyden, & 24 thou oughtest to impute it vnto thy selfe & to thy synnes, when it is nat gyuen vnto the, or when it is secretly taken away from the. some tyme a lytyll thynge it is that may let or hyde thy grace, if that may be called litell that letteth so great analyse. But be it lytell or great, 28 if thou take that same awey & perfytely ouercome it, thou shalt obteyne that thou desyrest or incontynent that thou with all thy herte hast gyuen thy selfe to god. And therefore seke nat this nor that at thy pleasure / but put the hole in the handes of god, and 32 thou shalt certenlye fynde thy selfe vnyght vnto hym / and in great peace of thy soule / For ther ys nothynge / that oughte to be so sauery & plesaunt / as is the pleasure & dyuyne wyll of God. Than who so euer lyfteth vp his entent vnto god with a symple perfecte 36 hert / so voyde hym & make hym naked from all disordynat loue or pleasure to any creat thynges of all the worlde, he is most mete to receyue the gyfte of deuocyon / for oure lorde gaue his blessynge there where he founde the vessels clene & voyde / And the more 40 perfytely that any renounce, mortify, despyse / & contempne themselfe and all the lowe thynges / the 2soner grace shall entre & copiously abound, so that he shall fele his hert lifte vp as though it were

set in a fredom, & then he shal so his hert largely habounde, &

<sup>1</sup> leaf 15, verso.

<sup>&</sup>lt;sup>2</sup> leaf 16.

meruelously Ioy with in hym selfe, for that the hand of god shalbe ouer hym & he shall submitte hym perpetually into his holy handes. And so shall the man be blessed that secheth God with all his herte & his soule shal [not] be taken in vayne werkes. But suche one cer-4 teynly in the receyuynge the holy body of Iesu Criste meryteth & deserueth the grace of deuyne vnyon vnto god.

¶ For he beholdeth nat only hys propre deuocion / & consolacion, but the great honoure & glory of god.

¶ Howe we ought to shewe our necessites vnto iesu crist & aske hym benygne grace. Cap. xvi.

Ryght swete & most beloued lorde / whiche I nowe desire to receyue, Thou, good lorde, knowest the sykenes of soule & 12 necessyte that I suffre, In what euylles / & vyces I slepynge am put, Howe often greued / temptyd / troubled, & dyssolute. I come vnto the, Lorde, to have consolacion & comfort. I speke to the, lorde; thou knowest all my secrete & inwarde thoughtes, whiche be 16 manyfeste / & open vnto the. It is thou only that perfectly mayest helpe me, for thou knowest what vnto me necessarye, & of what goodes above all other I have mooste nede.

¶ Albeit I am poore in vertue, alas, yet, mercyfull lorde, beholde 20 me beynge here before the, pore & naked, demaundynge pyteously thy swete grace & mercy. And geue thy pore begger, that dyeth for hunger / some of thy heuenly refeccion, & chafe my colde herte with the brennynge¹ flame of thy loue. And illumyne me that am blynded / 24 and maye nat see, with that clerenes of thy presence. ¶ Take a waye from my thought all the erthely and inwardelye thynges, & turne theym vnto me, & make me thynke theym foule and bytter and all greuous & contrarye thinges vnto me.

¶ And they that maye please the, I may take also in pleasure.

And all erthly creat thynges to have in oblyvion / & redresse my herte towardis the in to heven. And late me nat waver nor erre vpon erthe, but thou only to be my swetnesse & consolacion, my mete & 32 drynke, my love & all my ioye / so that my will be chaunged, enflamed, & brenne all vnto the, So that I may be made a spirite & inwardly vnight vnto the by grace / & brennynge love. & suffre me nat, blessed sauyour, to deperte frome the fastynge & drye with 36 hunger & thurst, but do with me mercifully as often as thou hast done meruelously in thy holy servauntes, what meruele is it vnto me that am not all enflamed in the / seynge that thou art the brennynge fyre alwey illumynynge and lyghtnynge the vnderstandynge of thy 40 creatures.

<sup>1</sup> Orig. 'brenuynge.'

<sup>2</sup> leaf 16, verso.

¶ Of the breanynge love & great affection that we shulde haue to receyue our sauyour crist iesu.

Cap. xvii.

Lorde god, in souerayne deuocion, brennynge loue / and al feruent affeccion of herte, I desyre, as many other holy / and denoute persones have desyred, to receyue, whiche hath ben greatly pleasaunt vnto the holynes of their lyfe by great deuocyon. O my 8 god and eternall loue, and my eternall felicyte, I by ryght greate desire wysshe to receyue the as worthely / and as reucrently as ouer dyd any of thy holy seruauntes. All be it that I am nat worthy to have so greate felynges of devocyon, yet offre I vnto the thaffections 12 of my herte as verely as though I had all the brennynge & flamynge desyres that they had. Also I gyue and offre vnto the in soucrayno reverence / & veneracyon, all that a good debonayer herte may conteyne. And wyll nat nor couete to reserve any thynge to my selfe, 16 but offre and make sacryfice vnto the with fre / and perfyght will my selfe with all my goodis. Lorde god, my creature & redemer, thys day I desyre to receyue the with suche affection / reuerence / praininge / honour, worthynes / and loue, & suche feith, hope / & puryto an 20 thy right holy moder and glorious virgyn Marye conceyued the, whanne

she answerede Imekely & deuoutly vnto thaungell that she wede vnto hir the holy mistery of the incarnacion of the, the sonne of god, ¶ Se here the hande mayde of god / so be it done as thou hast said. and

24 the right excellent precursor, seynt Iohn Baptyste, that with great Ioy sprange in thy presence by inspyracion of the holy goost, thanne beynge within the wombe of his moder, And afterwards beholdynge the, Iesu, walkynge mekely amonge men, he greatly mekinge hym

28 selfe to the same with a deuout mynde sayde: The frende of the spouse standeth and harkeneth and with comforte loyes for to here the voyce of the spouce / And so I wische to be enflamed with great and holy desire / & with all my herte present me vnto the, and for

32 that I gyue and offre vnto the for me / & for all their that he recommanded vnto my prayers, all the Iubylacions of deuout hertis with brenninge affections, that excessyne thoughtis, the hye & spirituall illuminacions / & the heuenly vicions with all the vertues / & prais-

36 ynges, as well celebrate as to be celebrate, of all the2 creatures of heuen and erthe, to thende that thou, lorde, be worthely praymed & perpetually glorified of all creatures, besecheynge the, lorde, to receyue my prayers & desire of thy infinite benedictions and praisynges with-

40 out ende, whiche rightwisly be due vnto the afther the greate habitualaunce and multitude of thy inestimable magnyficence. And so my desyre is to yelde vnto the at all hours and all momentis of tyme and so I desyre & beseche all the henenly spirites with all feit[h] full 44 cristen creatures for to yelde vnto the praisynges with effectuents

1 leaf 17.

3 Orig. that.

prayers. all the vniuersall people prayse the. All generacions / and kyndes magnific thy¹ holy and swete name in great Ioye / & brennynge deuocion, and that they that celebratys that ryght hye and hooly sacrament / & receyueth it in playne feythe and great reuer-4 ence and deuocyon, may merite towardis the / and fynde grace & mercy. And for me, wretchede synner, I mekely beseche the, whan I shall haue a tast of that swete vnyon / & deuocion so moche wisshed and desired, that I may be fullfylled & fed so meruelously 8 at that heuenly and holy table, that at my ² departynge from thens, thou, good lorde, will haue me, pore sinner, in thy pyteous remembraunce.

¶ That a man shulde nat be to curious a inquisitor of 12 that holy sacrament, but a make follower of crist iesu in submittinge his reason & felynge to the holy feyth. Cap. xviii.

To be house the to kepe the from to curious inquysicion of the 16 ryght profounde sacrament, if thou wilte nat be confounded in thy propre vyce / and drowned in the deppeth of opinyons. For he that wyll inquire of the hye maiestye of god, he shall anone be oppressed and thrust downe from the glory of the same. God may 20 open more than man maye vnder stande. The deuoute and make inquisicion of truthe ys alway redy to be doctryned and taught. And yf thou studye to goo by the holy / true and entrye sentences of holy faders, it ys nat reprouable, but well to be praysed. And that 24 symplenesse ys well to be praysed, that leuethe the wayes of difficulties / and questyons / and goeth by the playne / and ferme pathe of the commaundementes of god. Many haue lost they deuocyon in sechyng so besily the hye inspekeable thynges.

¶ It ys ynoughe to demande of the, fast feythe, pure / and clene lyfe, and nat the hye and subtyll profounde mysteryes of god, for yf thou may nat comprehende and vnderstande that / that is within the, howe mayste thou thanne vnderstande thynges that be about the 32 Submytte the thanne mekely vnto god & all thy vnderstandynge to the feythe of holy churche / and the lyght of true science shalbe gynen vnto the, as shalbe to the moost necessarie and profitable. Some be greatly tempted with the feythe of that holy sacrament, but 36 that is not to be reputed vnto theym, but rather vnto that cursed ennemye the fende. And for that lette not thy good wyll / nor dyspute nat in thy thowghtes, nor answere nat to the doubtes that the ennemye of helle bryngeth before the / but fermely trust in the 40 wordes of god, and beleue in sayntes, and holy prophettes, and than shall that cursed ennemye soone fle from the. It is often profitable that the seruauntes of god suffre / and su³steyne suche assaultes / For

<sup>1</sup> Orig. 'the.'

<sup>&</sup>lt;sup>2</sup> leaf 17, verso.

<sup>3</sup> leaf 18.

the enemye tempteth nat the myscreauntes / and vnfeythfull people / nor also the great synners that he surely holdeth and possedeth / but he tempteth / trauayleth / and turmenteth in dyuers maners / the 4 good feythefull & cristen creatures. And therefore kepe the alwayes with make true feyth / and doubte the nought / but come vnto this holye sacrament with lowly reverence / And that thou mayst nat vnderstande, commytte it vnto almighty god / for he shall nat dis-8 ceyue the / but he shall be dysceyued / that to moche trusteth in hymselfe / God walked with the symple people and shewed hym selfe openlye vnto the meke / He gaue vnderstandynge vnto them that were poore in spyrite / And he hyd his grace and secretes from 12 them that were proude / high and curious. For the humayne reason may lyghtly erre and be disceyued, but the true feyth may neuer deceyue nor fayle. All reason and naturall inquysycyon ought to followe the feyth / withoute farther reasonynge. ¶ Fast feyth and 16 true love surmounteth all curious inquysicion / pryncypally in this mater / and marueylously openeth to vnderstandynge in secrete maner of this holye and right excellent sacrament. O eternall god and without mesure of myght / & bounte, which hast made the infynyte 20 great and wonderfull thynges in the heuen and erthe, whiche none is sufficyent to enquyre / vnderstande or fynde the secretes of thy so marueylous werkes / and therefore they be called inestymable / for mannes reason nouther may / nor can comprehende thy werkes / To 24 whom, lorde god almyghty, be gyuen lawde and praysynge withouten ende. Amen.

- ¶ Thus endeth the fourth boke followinge Iesu Cryst & the contempnynge of the worlde.
- <sup>1</sup>¶ Inprynted at london in Fletestre at the signe of the Sonne by Wynkyn de Worde.

[Block.]

1 leaf 18, verso.



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### NOTES.

THE following notes are appended for the purpose of answering questions which would almost necessarily suggest themselves to persons reading the versions now printed, and especially to those comparing them with the original. Much might be added to show more fully the sources from which some of Thomas à Kempis' sayings were drawn, and otherwise to illustrate the substance of his work; but this matter, however interesting, would be out of place here, and would more naturally be included in an Edition of the Latin text. See Hirsche's edition, passim; and Dr. Cruise's 'Thomas à Kempis,' pp. 188—194 and 312—320.

Page 1, line 1.—The proper title of Book I, as given at its beginning and end in the Autograph is 'Admonitiones ad spiritualem vitam utiles.' No title of the whole work is found in the Autograph.

- 2/21.—'Withoute the boke.' Lat. 'exterius.' This is one of the passages where the language of the *Imitation* has a Dutch character, betraying the nationality of the author. "If a Dutchman wishes to say that he knows a book by heart, he says 'van buiten,' that is, outside. Now we find the author of the *Imitation* turns this phrase into Latin—barbarous, no doubt, but a literal translation—as follows: 'Si scires totam Bibliam exterius.' This expression is untranslatable into French or Italian; it must be rendered by a paraphrase." Cruise, op. cit., p. 182, from Malou, Recherches Historiques et Critiques sur le véritable auteur du livre de l'Imitation de J. C.
- 4/7.—'Loue to not be knowen.' Lat. 'ama nesciri.' These words are from S. Bernard, Serm. 3, in Nativ. Dom. 'Tu ergo qui Christum sequeris, absconde thesaurum. Ama nesciri, laudet te os alienum, sileat tuum.'
- 4/26.— What charge is to us of generale kyndes and speciale kyndes? i. e. What concern have we with (logical) genera or species?
- 4/30.—'pat is be bigynnyng bat spekib to us.' See Gospel of St. John, viii. 25, where the Vulgate has 'Principium, qui et loquor vobis.'
- 6/28.—'Excusid by infirmite.' Apparently the translator has separated 'et dicitur' from 'creditur,' and joined it with 'ita infirmi sumus,' the latter being taken as the formal phrase by which evil acts are habitually excused by those who report them.
- 6/31.—'Herto.' Lat. 'ad hanc,' scil. sapientiam. The sense is destroyed by the omission of the sentence which precedes in the Latin.
  - 24/1.—'Oon seide,' i. e. Seneca in Epist. vii.

- 31/25.—Here a sentence in the Latin is left untranslated.
- 41/20.—'Preise litel pinges withoute furpe.' 'Peise' ought rather to be expected, as the Lat. is 'ponderare.'
- 44/19.—'Idel conscience.' Apparently an error for 'evil conscience. Lat. 'mala.'
- 50/15.—'Seint laurence ouercome be worlde wib his prest.' This sentence has been supposed to contradict the passage in Maximus of Turin, Homil. LXXIV, on which it is founded—'quia non ipse [Laurentius] mundum cum suo Sacerdote [Sixto, or Xysto] pariter vincebat.' But I do not think so; that passage referred to the first feelings of Laurence on hearing of the approaching martyrdom of Sixtus; the words in the *Imitatio* to his final triumph when he followed his friend to death.
- 50/29.—'Slydeth (C. falleth) not upon consolacyones.' Lat. 'non cadit super consolationes.' "The idea of not caring about a thing is expressed in Dutch as not falling upon it—'Ik val daer niet op.' Now we find the author of the *Imitation* adopts this precise phrase—Verus amator Christi non cadit super consolationes. Here again, his words are untranslatable into French or Italian." Cruise, op. cit. p. 183, from Malou.
- 55/9.—'His price is fro be vttermest coost.' This is a translation of Prov. 31, 10 (Vulg.), 'procul et de ultimis finibus pretium ejus.'
- 60/17—63/72.—It will be observed that the titles of the Chapters given in the Contents of Book III, are not in every case identical with the headings of the Chapters. This will be seen by comparing the two in the cases of Chaps. xv., xlii., xliii., xliv., and xlix.
- 64/1.—'Inwarde conuersacyon.' An error for 'inwarde consolacyon,' the title found in the Autograph. See end of Book III. in the Old Version. 'De interna conversatione' is really the title of Book II, chap. 1.
  - 66/18.—The Latin here sounds like a poetical quotation:

'Erubesce, Sidon, ait mare:

Et, si causam quaeris, audi quare.'

The reference is to Isaiah xxiii. 4, where the Vulg. has 'Erubesce, Sidon; ait enim mare, fortitudo maris, dicens, etc.'

- 70/5.—'In to worldes of worldes' is a version of 'in saecula saeculorum.'
- 88/9.—'Gode menne bat payed her dette of holy debe,' does not give the sense of the original, which is—'qui tunc justi erant et salvandi ante passionem tuam et sacrae mortis debitum caeleste.' The rendering, it will be seen, is supplied in the text from C, as it is wanting in D in consequence of the loss of a leaf.
- 91/15.—'It accountly delices to be under breiers.' Lat. 'esse sub sentibus.' The reference is to Job xxx. 7, where we read in the Vulg. 'esse sub sentibus delicias computabant.'
- 98/2.—' pe shadowe of a gret name.' Lat. 'magni nominis umbra.' From Lucan, Pharsal. I., 135. Also quoted by St. Bernard, Serm. i., de circumcisione.
- 104/21.—'Wherof euer it come, & take hir so as bouz,' etc. 'Hit' might seem more natural here, but the reading in the text seems certainly to be 'hir.'

- 105/28.—'In excesse of mynde.' Lat. 'excessu mentis.' Hirsche compares Vulg. Ps. xxx, 23; Acts x, 10; Acts xi. 5.
- 114/22.—The reference is to what is told of the Gibeonites in Joshua ix. 3-27.
- 115/30.—Lat. 'septem tempora mutantur super me.' Cf. Vulg., Dan. iv. 13.
  - 119/2.—' pan shal Iherusalem be serched in lanternes.'—Zeph. i. 12.
- 120/32.—'pat holy soule.' This was St. Agatha; see Act. SS., 5 Febr.
- 124/22.—'Debe shal be drawe (C. browen) down hedlynge.' Cf. Vulg. Is. xxv. 8. 'Praecipitabit mortem in sempiternum.'
- 130/7.—'he sete of he reaume during in to worldes.' Lat. 'sedem regni in saecula'—words taken from Vulg. 1 Macc. ii. 57.
  - 131/10.— 'be obir day.' Lat. 'nudius tertius.' Cf. Vulg. Gen. xxxi. 2.
- 133/7.—'As saip meke ffraunceys.' 'S. Bonavent. Legenda S. Francisci, cap. 6.: Sed et verbum hoc dicere solitus erat (sc. Franciscus): 'Quantum homo est in oculis Dei, tantum est et non plus.'—Hirsche.
- 144/13.—Here the translator apparently misread 'roborare' as 'laborare.'
- 148/16.—Here the following words are left untranslated: 'Minimus erit in mille: et peccator centum annorum morietur.' They are taken from Vulg. Is. lx. 22, and lxv. 20.
- 178/10.—'Those of the charter house' are, of course, the Carthusians; 'charter house' is a corruption of 'Chartreuse.' Whom Atkynson intended by the 'observaunts' may be doubtful. If he meant to follow the Latin, it would refer to the Cistercians, but they do not seem to have borne that name; the 'Observantins' were a specially strict branch of the 'Minors' or 'Minorites,' i. e. the Franciscans.
- 195/7.—The Contents of Book III., as given at its beginning in the Autograph, are not translated by Atkynson.
- 252/18.—'Reteyneth me by lokynge of thy loue.' App. = 'impedes me in the contemplation of thy love.'
- 259/1.—The title of Book IV. in the Autograph (in which it is third in order of the four Books) is 'Devota exhortatio ad sacram communionem.'
  - 275/13.—The two tables here refer to Ezek. xl. 39.

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# GLOSSARY.

A. or M. implies that the word to which it is annexed occurs, in the sense given for it, only in Atkynson's Translation or the Lady Margaret's. When these letters do not appear, the word occurs in the Old Version.

abide, to wait for, expect. accende (A.), to kindle, set on fire. accepte, accepted, acceptable. acombred (A.), encumbered. adinventions, inventions, devices. affecte, effect (in A. = affection). affectuously, earnestly, lovingly. a fire = on fire. afore, before. agaynstande (A), to withstand. agre, to agree. alegians, aleviaunce (A.), alleviation. allectynes, inducements. alonly, only. alyaunce, covenant. Lat. 'foedus.' alyene, v. to alienate, estrange. among, adv. sometimes. amonysshe, to admonish. amyable, lovable (of things). amyghty (A.), almighty.

and = (in many places) an, if.

anenst (anempst), in presence of.

Lat. 'apud.' anker, ankour (A.), anchorite. ankeres, female anchorite. anoeyeth, hurts. anourne, to furnish, equip. apostata (A.), apostate. araie, v. to prepare. arayse, to raise up. arrecte, to attribute. arted, constrained. Lat. 'artatus.' aryfied (A.), dried up. ascape, to escape. ascertained, certain, satisfied (of a thing). ascrive, to ascribe. IMITATION.

assemble (A.), to make like. assoil, assoyle, to solve. astate, estate. astonyenge, sb. astonishment. Lat. 'stupor. attend, to attend to, dwell on. attendaunce, attention. auctour, author. auter, altar. avayle, sb. gain, advantage. avidious (A.), desirous. avoide (A.), to put away. ayen (ayenst; ayeins in C.), prep. against. avensay, to gainsay, contradict. ayenseier, gainsayer. ayenward, on the other hand. be, sb. a bee. be, as p. part. of v. 'to be.' behap (A.), to happen. behofull, expedient. beholding, sb. regard. bekenynge, beckoning. Labelapped (A.), surrounded. ben, been. Lat. 'nutus.' bere out, to drive out. bering, behaviour. Lat. 'gestus.' beseke (A.), to beseech. besene (A.), provided. beshine, to irradiate.
bested (A.), circumstanced. bestly, animal. besy, busy, anxious. beute, beauty. bileve, belief. birden (birdon, burdoon), burden.

bisenes (besynes, besynesse), anxious thought. Lat. 'sollicitudo.' bitake, to deliver. blaundisshe, to flatter. blend, to blind. boistously, coarsely. bonyte, goodness. Lat. 'bonitas.' borde, board, table. borne, born. brad, broad. breiar, briar, thorn. brenne, to burn. brennyng, burning. bronde, sb. brand. brute, sb. bruit, noise. bryse, to bruise. but (but if) = unless. byhiete (C.), to promise. by time = betimes.

caitiff, captive.
can, to know, to be able. cas, case. cauteille, wile, trick. cautelous (A.), crafty. cenobics, religious communities. ceraphyns (M.), seraphim. ceryousnes (M.), anxiety. cesse, to cease. charge, care, concern. charge, to care for. Also (M.), to load, burthen. chase, chose. Pret. of chese. chere (chiere), face. chese (cheese), to choose. Pret. chase (chace). clarefy, to clear, justify. claustral, belonging to the cloister. depe (A), to call. clerte, clearness, brightness. clippe (clepe D.), to embrace. clippinge, sb. embrace. coarted, straitened. Lat. 'coartatus.' collacion, bringing together, comparison. coluer, a dove. commenyng (A.), communing, conversation. complenysshe, to fulfil, complete. compunct, repentant. conceyt, conception, idea. conditoure (M.), founder. conduste (M.), to conduct. condygue (A.), worthy.

conferme (M.), to conform.
conged (C.), dismissed, let go.
connyng = konnyng, q. v.
conteyne, to restrain.
content of con

dar, to dare. debonayer (M.), affectionate. Lat. 'pius.' dedignation, disdain. dedly, mortal.
deed (dede), dend.
defaute, defect, fault.
defayle (A.), to fail. defoil, to defile. delate (A.), to dilate, enlarge. delices (C.), delights, luxuries. deme, to judge. depart, to separate. derly, dearly. deserve, to be of service. desiderable, desirable. despecte, despised. despice, to despise. diffinicion, definition. diffinyte, defined. dignacion. deigning. dirk, v. to darken. discens (A.), ? descents. disclaundre, to slander. discorde, v. to differ, to be at varidiscourse, sh. running about.
disparcled (C. disparpled), distracted, dissipated. distrait, distracted. districcion, strictness, severity. do (M.), to celebrate (mass). do, as p. part. of v. 'to do.' do fle = make to flee. doctrice, teacher.

doctryne. v. (M.), to instruct.
dome, judgment, doom.
done, 3d. pl. pres. of 'do.'
doom, p. part. of 'do.'
doutly, doughtily, bravely.
drad, dreaded.
draf, refuse. Lat. 'siliquae.'
dredful, timorous.
dresse, to direct.
duete, duty, obligation.
duresse, hardness, constraint.
dygne (A.), worthy, deserved.
dymysshed (168, 19), app. dismissed.
dyscrased (A.), cracked.

effection, affection. effectuously (A.), affectionately, long-ingly. Lat. 'desideranter.' egall (A.), equal. either of other = one of another. elecion, elation. elles, else. eloyne, to remove to a distance. enbrace, to kindle, inflame. encresce, to increase. enform, to form, shape, train. enly. See inly. enserche, to search into. enstreit, to straiten. entencioun, aim, object. entend = intend, q. v. entre, entrance. entreat, to treat. Lat. 'pertractare.' entriked (intriked), involved. eny, any. erende, a business, affair. ernes, sb. earnest. eschue, to avoid. ese, ease, euen, equal. enenly, equally, with equanimity. euesynges (M.), caves (of a house). exaudible, capable of being heard. excepcion (for 'accepcion'), acceptation. exchue, to avoid. Also, to drive away. Lat. 'fugare.' excusation, excuse. execute, to attain. Lat. 'assequi.' exercitate, exercised. expound (A.), to expose. exteme (A.), to esteem. exute, stripped, divested. ey (eya), interj. = oh! Lat. 'eja.'

fadres, fathers. fautyng, failing, defect. fawte, to fail. feblysshe, to enfeeble. feder, feather, wing. feire, adj. fair. feloushiped, associated. felowe (folowe), companion. fend, enemy, friend. fer (ferre), far, distant. fere, v. to affright.
feriall (days), ordinary, as opposed to 'festiuale. fest, feast, festival.
feque (129, 13). The word seems
wrong; it is due to a later hand. ffraunceys, (St.) Francis. ficche, to fix. fixe, fixed. fle, to flee. floure, to flourish. folily, foolishly. foluyngly, consequently. for, conj. inasmuch as. forboden, forbidden. force (fors A.), to care. fordo, to put away. forsayd (A.), aforesaid. forthwarde (A.), outwardly. foryete, to forget. fraccion (A.), breaking. frely, gratuitously.
frivoles, trifles, vanities. fro, from. fruibly, enjoyingly.
fruisshe, to enjoy.
fruytuously, fruitfully. fundement, foundation. furthe, forth. furtherizt, straightforward. fyle (A.), to defile. gadre, to gather. gate, got. gaynstande, to resist. geste, guest. glade, to gladden. gnare, snare. gode, good. godly, divine. gon by = passed through. gostly, spiritual. greable, agrecable. gret, great.

gretche, grucche, to murmur, greuys (A.), griefs.
groundeles, unfathomable. Lat.
'abyssalis.'
groundely, radically,
grucche. See gretche.
grynnes, snares.

habitacle, dwelling. habundant, abundant. had, held, esteemed. halse, to embrace. han, 3d. pl. pres. from 'have.' hap, to happen. hartely (hertly), heartily, earnestly. haunted, practised. Lat. 'exercihavedo (143, 30), app. = 'have done,' a formula of encouragement to new action. Lat. 'eja.' hear, hair. heddy, headforemost. hedlynge, headlong. hele, to heal. hem, them. her, their. here, v. to hear. heremyte, hermit. hernys, corners. Lat. 'abscondita.'
(See Mayhew and Skeat, Dictionary of Middle English, s. v.).
hertly. See hartely.
hidels (C.), hiding places, secret things. Lat. 'abscondita.' (See Mayhew and Skeat, s. v.) his = its.holsom, wholesome. holy, adv. wholly. hony come, honey-comb. hool, whole, entire. hostye, a sacrifice. humyle (A.), to humble. hye, high. hyre, gain.

idel, vain, empty.
implicament, entanglement.
implie, to involve, entangle.
importable, unendurable.
importune, adj. too eager.
incende (A.), to inflame.
inconcussyd, unshaken.
indepartable, inseparable.
indisciplinate, undisciplined.

indue (A.), to clothe. indurable, not lasting, transitory. inflammate, inflamed. infound, to infuse, pour in. in gree = agreeably, gladly.
in haste = in a short time, soon. inhaunt, to frequent. in idell = in vain. inly, enly (A.), internal.
in maner = in some way or degree. Lat. 'quodam modo, instore of = to supply with. intelleccyon (A.), understanding. intend, to attend to, seek. intentively, earnestly. intermyt of = to interfere with. that cannot be intransnatable, crossed. intriked. See entriked.

japes, follies. Lat. 'ineptiae.'

kele, to cool.
kike, to kick.
kinde (kynde), adj. grateful.
knizt, young soldier. Lat. 'tiro.'
knizthode, army, warfare.
knouleche, v. to acknowledge.
knonyng (kunnyng), knowledge.
kosse, sb. kiss.
kutte (kytte A.), to cut.
kynde, nature.
kyndenes, gratitude.

laboresly, laboriously. laborose, laborious. lad (ludde), led. lafte, left. largenes (M.), bounty. lasse, less. lasse, v. to diminish. lawhe, to laugh. lazar, Lazarus. leche, physician. lecture, reading. leful, lawful. lengere, longer. lese, to lose. lesson (A.), reading. lest, least. lesyng, falsehood. lette, hindrance. lette, v. to hinder. letture, literature.

leuke, lukewarm. leue, to leave. leue (lyeve C.), to believe. lever, more willingly, rather. leyser, leisure. liche, like, alike. lifte, adj. left. Lat. 'sinister.' list, easy, slight. liztlier, easier. lokyng, countenance. long, to belong. longanimyte, long-suffering, patience. lose, loose. lose, v. to loosen. lothe, hateful. lovely, that ought to be loved. lyne = lyen, 3d. pl. pres. of v. to lie (jacēre). manly, adv adv. courageously. Lat. margarite, a pearl. marmayden, mermaid. Lat. 'Siren.' maugre, in spite of. Mawdeleyne, Magdalene. me=Germ. man, French on. Thus
Lat. 'vivitur' is rendered 'me
lyveth.' (See Grimm, Deutsches Wörterbuch, 8. v. man.) mede, meed, reward. medeue, meadow. mediate (A.), conducive. medled, mixed, communicated. meke, v. to humble. mell (A.), to meddle. mene, to mean. meritory, meritorious. mery, pleasant. meue, to move. miseracion, pity, mercy. mo, more. modere, to moderate.
monisshe (A.), to admonish. mornyng, mourning. morue, morrow. mote, may (in wishes and aspirations). move, may, be able.
moyster (M.), moisture.
mundefye (M.), to cleanse.

myke, meek.

mynchin, a nun. Lat. 'monialis.'

delis.' mystred (168, 35), app. busied itself. namly, especially, at least. naturely, naturally. ne (A.), nor. nedful, necessary. nedys, sb. needs. nedys, adv. necessarily. ner, nor. ner, adj. nearer.
ner the later = nevertheless. nobleied, ennobled. Lat. 'insignitus.' noblesse, nobleness. noieth, hurteth. noon, none.
northen, adj. north, northerly. note (=ne wote), know not.
nouzt, v. to annihilate.
nouztines, nothingness. nouther, neither. noyce, noise. noye, to hurt. noyous, hurtful. nye, nyze, v. to come near. o (oo, oone), one. observants (A.),? Observantines, the more rigorous Franciscans. of the newe = anew. one, v. to unite. onehed, unity. on lyue (A.) = alive. onys, once. opinate, supposed.
opteyne to (A.), to attain.
ordinate, well-ordered, duly regulated. otherroliles, at times. outake, to except. over all = everywhere. Lat. 'ubique.' over even = beyond evening. Lat. 'serotina.' overthwart, perverse. owe, ought, owte, ought. paisible (A.), capable of being weighed. pall, a garment. parfit, perfect. partie, a part.

myscreaunt, unbeliever. Lat. 'infi-

passion, suffering. pease (pese; payse A.), to appease, pacify, satisfy. peise (peyse), to weigh, consider. peisible, peaceful. penaly, painfully. perce, to pierce. persererable, lasting. pershid, perished. pershyn (we), perish. pershynge, piercing. persshe, to pierce. pes (pees), peace. pese. See pease. peyne, punishment. piere, peer, equal. pite, pity. plaine (M.), full. pleinly, altogether. Lat. 'plane.' plenerly, fully. plesaunce, pleasure. pleyne, to complain. point, a moment. possed (M.), to possess. pouer, poor. poule, (St.) Paul. prayse (A.), to appraise, estimate. prees, press, crowd. preise, to praise. prelate, a superior, person set over others. prentes, prints (of a wound). Lat. 'stigmata.' preponder (A.), to prefer. prest, priest. pretend, to seek, aim at. preue, to prove, try. preneably, demonstratively. preuent, prevented. preuer, prover, trier. prenide, to foresee, provide. principale, principle. prive (pryue), to deprive, take away. princtes, privities, secrets. Lat. procutour, procurator. Comp. our 'proctor.' promission, promise. promitte, to promise. proper, one's own. propre exquisicion = self-seeking. propre loue = self-love. propre truste = self-confidence. proprictaries, self-seekers.

prince, adj. secret. puluer (A.), dust. purches (A.), to acquire. putte to, to apply. queme, to please, satisfy. 'placare.' queres, choirs. quicke, living. quietacion (A.), quieting. rad (radde). Pret. of 'rede' (to read). rather, adj. earlier. reaume (reme, reume), realm, kingdom. recche, to reck, care. rechelesnes (A.), recklessness. recordynge, remembrance. redemptour, redeemer. redresse, to turn, re-direct. refund, to pour back. relesse, to release, relax. relented (M.), melted, liquefied. renne, to run. repreve (repref), reproof, opprobrium. repreve, v. to reprove, reprobate. rere, to rear, raise. reteigne (retoyne M.), to retain. riztwise, righteous. In M. 'right-wyse' translates 'sapientissimus.' rometh (M.), room, place, office. rote, root. roton (A.), rotten. roune, to whisper. rue, to have pity. sacreyd (M.), consecrated. sad, serious. sad, v. to settle, make steady. sadly, seriously. salut; (C.), salvation.
sat (C.), Pret. of 'sit,' to fit. sauerely, with relish. Lat. 'sapide.' sauoure, to be wise. Lat. 'sapere.' Also, to taste, to be savoury. sclaunder, scandal, offence. sc. to see. seche, to seek.

secretary, secret place. seeke, sick, infirm.

seruage, service.

set by = to value. severly (119/19). Prob. = saverely.
Lat. 'dulciter.' seure, secure. Lat. 'securus.' seurte (surete), safety, security. shende (C.), hurt. shewyr, indicator. Lat. 'index.' shreude, depraved.
shrewes, depraved persons. shryuen, absolved. shufte, to shift. shul. Pl. of shal = shall. shul. signacle, mark, sign. siker, secure. singuler, individual. sit, to suit, befit. sith (seth A., sethen M.), since. sleeth, slays. slugged (C.), sluggish, sodenly, suddenly. solacious, comforting. sonner, sooner. sool, sole, alone. soot, sweet. sorful, sorrowful. some, scrrow. sotel (sotell), fine, subtle. sothe, sooth, truth. soune, to sound. sparcle, a spark. sped (spedde), set free, made ready.
Lat. 'expeditus.'
spedful, expedient. stering, impulse. Lat. 'instinctus.' sterre, star. stie, to ascend. stire (styre, sture), to stir, agitate, excite. stonde, to stand. stoon, a stone. streizt, narrow, strait. streited, straitened. streitly, strictly. strengere, stronger. strengthe, to strengthen. striple (stryple), scruple. subjective, submissive. sue, to follow. suget (soget), subject. sundre (U.), sooner. supportation, endurance, toleration. suspect, suspicious. syke, sick. syker, secure.

syngulere, several, individual. swage, to assuage. swolwyd, swallowed.

table (A.) used as translation of 'tabernaculum.' tached (A.), ? attacked, or error for 'cached.' Lat. 'deprehensus.' take hede = to observe. tallage (A.), taste, experience. tarie, to delay, retard. temerary, rash. tende, to spread, lay (snares). thankefull (A.), grateful, agreeable. the, thee. then, than. thende = the end. thenke, to think, meditate. tho (thoo), those. thonke, to thank. thorugh (thurgh), through. thou, though. thour = the hour. to, adv. too. tofore, before. togidre (togidres), together. trowe, to suppose, esteem. truande (A.), truant. trustely, confidingly. turbacion, disturbance.

unavised, unwarned.
unbelappe (254, 18), App. error for
'belappe.' Lat.'implicet.'
uncovenable, unfit, unbecoming.
undered (A.) 'llowered, kept down.
undoutably, unhesitatingly.
uneth (unnethe), scarcely.
unkynde, ungrateful.
unlusty (M.), dull, spiritless.
unpesed, disquieted.
unprouidid, unforeseen.
unsauory, foolish. Lat. 'insipiens.'
utter, outer.
unto, conj. (A.), until.

vacacion, freedom from distraction.
vailable, profitable.
valent (A.), adj. worth.
valour (valure A.), value.
very (verrey), true,
vilete, vileness.
vituperable, censurable.
voide, superfluous, unnecessary.

voide, v. to empty. Lat. 'evacuare.' voloning, swelling. volupte, pleasure. vouche saaf (save C.) = vouchsafe. vyatour, wayfarer. vyage (A.), journey.

wake, to watch. toante (A.), to be wanting, absent. war, ware (as in 'be war' = beware). warde, to guard.
warly, warily, cautiously.
warness, wariness, watchfulness. waver, to wander. waves, waves. weike, weak. wele (well), weal.
well, sb. fountain, source. well, v. to flow. welthe (M.), well-being, welfare. wene, to think. wey, to weigh. weyle, to wail, deplore. when, when. what = (sometimes) why. where as = where. whosomever, whosoever. whoule, to howl. Lat. 'velociter.' wiztly, quickly. wise, sb. manner. with in furthe = internally.

without furthe = outwardly.
withouten, prep. without; also adv.
= outside.
woode, mad.
wonder, adj. wonderful.
worche, to work.
worlde, age. Lat. 'saeculum.'
worship, honour.
woot, knowest.
wote, know.

y, I.
yate, gate.
yate, disengaged, at rest. Lat.
'otiosus.'
yelar (C.), app. from Lat. 'zelator,'
a zealous person.
yen (C.), eyes.
yerthe (C.), earth.
yet, v. to cast, pour.
yeve, to give.
ymplie = implie, q. v.
ympnes, hymns.
ynow, enough.
yolden, yielded.
yoven, given.
yren, iron.
yt, it.

zachee (M.), Zaccheus.

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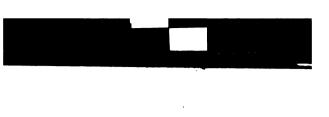
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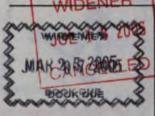




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